THE GROUNDS OF DIVINITY,

Plainely discovering the Mysteries of Christian Religion, propounded familiarly in divers Questions and Answers: Substantially proved by Scriptures; Expounded faithfully, according to the writings of the best Divines, and evidently applied by profitable Uses, for the help and benefit of the Unlearned which desire Knowledge.

To the which is prefixed a very profitable Treatise, containing an Exhortation to the Study of the Word, with singular directions for the Hearing and Reading of the same.

The sixth Edition,

Corrected and enlarged by ELNATHAN PAR, *Minister of the Word at* Palgrave *in* Suffolke.

PROV. 3. 13, 14.

Blessed is the man that findeth wisdome, and the man that getteth understanding:
For the Merchandise thereof is better then the Merchandise of Silver, and the gaine thereof is better then Gold.

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To the Courteous Reader.

COurteous Reader, thou haſt here the fruit of my ſickneſſe, whereby, in the beginning of this Winter, I was made unſerviceable for my publike duty. In this while, conſidering that Time is precious, and the days evill as the Apoſtle ſaith, the Lord put into my heart, to redeeme the time: Whereupon (as God enabled mee to hold up my head) I looked over my ragged notes, and ſcattered papers; Part of which, after my rude manner poliſhed, are here offered unto thee. I am not without hope, but that (by the good hand of God) as I had experience of the profit of theſe things being delivered by lively voice: ſo alſo the charitable reading of them may much availe thee. I know that every day there are many new books ſet forth, and of this kind not a few: yet in this method, with ſound and briefe Propoſitions of the principall points of Divinity, evident & infallible proofes; ſuccinct and perſpicuous explications; and plain and lively applications, I have not obſerved any: So that this, and alſo the great ignorance of the multitude conſidered, I doubt not but the indifferent will free theſe my endeavours from the cenſure of ſuperfluous, and of writing Iliads (as they ſay) after Homer. I confeſſe ingenuouſly, that much of my Explications is drawne from the fountaines of other men, both foraigne Writers, and many our owne worthy Countrymen. So that, as the little Bee, greatly induſtrious, flyeth over many a garden and flower, to gather a little hony: So have I out of many mens gardens, ſelected and gathered many ſuch choice things, which I judged might moſt make for thy benefit. And this can be no imputation to me, inaſmuch as the learned know, that (not to ſpeake of ſome of the Pen-men of the Holy Ghoſt) both ancient and later Writers, have to the great benefit of the Church taken this courſe: and alſo becauſe I have made ſuch things, which I have received from others, ſo to ſerve my purpoſe, either by contraction, addition, expoſition, or marſhalling into my order; that I may in ſome ſort juſtly challenge them as mine owne.

The ſum of this my ſmall Labour, (to the which is prefixed An exhortation to the ſtudy of the Word) is an Expoſition of the deſcription of God, named The grounds of Divinity expounded and applied; becauſe it propoundeth, proveth, and as a key openeth, and eaſily unlocketh

the hidden Myſtery and counſell of God, concerning our ſalvation by our Lord Jeſus Chriſt. The Queſtions and Anſwers are familiar and friendly depending. The Explications plaine, and for the moſt part, conciſe, pointing at ſome things in a Word, at ſome in a Parentheſis, which to the induſtrious Reader will be the more advantageable: and for the Vſes (which being practiſed, are the praiſe and life of Knowledg) I have not obſerved every thing, nor ſo preſſed any thing, but that I leave much more to be gathered and obſerved, by ſuch which are accuſtomed to Meditation. In a word, that which I judged moſt profitable, I have performed for thee.

If thou beeſt learned, as thou needeſt it not; ſo I humbly intreat thee to know that I writ it not for thee; yet I barre thee not the reading, but moſt willingly ſubmit it to thy cenſure. If thou blameſt the Phraſe and ſtile, that it is not fluent and round, but ragged and harſh: Truely neither can I commend it. Haply, I have ſtriven to be plaine, or at leaſt, having no skill in finer Cookery, have dreſt it as I was able, after our homely and Country faſhion, for theſe to macks of the unlearned, who reliſh and like better of that which is plain and eaſie, than either learned and deep Treatiſes, which they underſtand not, or ſuch cookly conceits, where the coſt is greater than the nouriſhment. Some delight in toyes like Children: I ſhould then think very ill of my ſelf, when I ſhould goe about to pleaſe their humor, fitter to be purged than nouriſhed. Some (and worthily) in regard of their great acuity and judgement, like nothing (for themſelves) but that which tranſcendeth common capacities: I do not think my ſelfe able to do that which might give them ſatisfaction.

And in as much as there are three-fold more which have but meane knowledg, than which abound, it ſhall content me, that even as Gold is common in Rich mens pockets, but Silver is current among the common ſort, it ſhall (I ſay) content me, if, while thoſe of deeper judgment be converſant in the Writings of the learned, my Labours may be in the hands of the meaner ſort, for whoſe ſake ſpecially I have taken this paines.

For thee therefore which art but a beginner, I have laboured. If I may adde to thy knowledge and affection, and bee a helper of thy faith and joy, give thou God the glory: I have then attained the end of my labours. Read once, and read againe; it may be, the ſecond reading will be more ſavory than the firſt. If thou profiteſt herein, according as I have prayed for thee, I know thou ſhalt never repent thee. And thus, deſiring the help of thy prayers, I commend thee to God, and to the Word of his Grace, wiſhing thy farther up-building in all ſaving knowledge, godlineſſe, and eſtabliſhed comfort of conſcience, through Jeſus Chriſt.

Thine in our Chriſt,

Elnathan Par.

A SHORT AND PLAIN EXHORTATION TO THE Study of the Word, with ſeverall directions for the hearing and reading of the ſame: very neceſſary for theſe times.

AS the Sun is to the World, ſo is the Word of God to his Church and People, the light of their lives, the life of their ſoules: But as the Sun in regard of the commonneſſe, is not duely conſidered; ſo the commonneſſe and plenty of the Word (a benefit unſpeakable) breeds the contempt of it. Even as the *Manna* at the firſt admired, was afterwards loathed: ſo doth our corruption uſe the Word. When the Lord ſtrook *Egypt* with darkneſſe, then they underſtood the benefit of the light; ſo if the Lord ſhould deal with us, ſending ſuch a famine of the Word, Amos 8. 11. as the Prophet *Amos* ſpeaketh of, wee would then acknowledge the plenty of the Goſpel to be a happy bleſſing: for we are brought to the acknowledging of good things rather by the wanting, than the having of them. So the ſick man learneth greatly to account of that health, for the which before his ſickneſſe hee was ſel. dome thankfull: but this is of corruption; and grace muſt teach us never the leſſe to eſteem of the Word for the plenty of it, and our liberty in profeſſing it; but ſo much the more to love it, and for it to praiſe our merciſull God in Jeſus Chriſt.

This alſo we muſt know, that the more plentifully the Lord giveth the meanes, the more fearfull is our blindneſſe, and the nearer we are to judgement, if we make not good uſe of it. When *John Baptiſt* preached Repentance, and the Kingdome of God, he ſaith, *Now is the Axe* Mat. 3. 10. *laid, &c.* As if he ſhould have ſaid, Howſoever God hath hitherto ſpared, yet when the Sonne from his Fathers boſome ſhall teach, he that heareth not now, ſhall be hewn down, and caſt into the fire. How culpable this way our Engliſh Nation is, is too too manifeſt, and what we have cauſe to expect for it, I tremble to write.

Wherefore as in the morning when the Sun ariſeth in his ſtrength, we open our doores and windowes to partake of his comfortable brightneſſe: ſo, in as much as the Lord cauſeth the beames of his glorious Goſpel to ſhine clearely among us, it is our parts to open our eyes, and to endeavour to be illuſtrated by the ſame. Is it not the Commandement, binding all, and to all induſtry in the ſearching and ſtudy thereof. John 5. 39. Col. 3. 16.

That all are bound, may appear by theſe reaſons: Firſt, if any might be diſpenſed with, for not ſtudying in the Word, either in regard of the worthineſſe of their perſon, or for the multitude of their buſineſſe, then Kings: but not Kings; and *David* is an example; therefore none. Secondly, all parents and children are bound to the knowledge of the Word: but all degrees, orders, and conditions of men, are in theſe contained; therefore all. Thirdly, the reaſon of the commandement ſheweth it; *In them you hope to have eternall life*: But all hope for, and would have eternall life; *Ergo*. Fourthly, the Scriptures ſet down the duties of all men in their ſeverall calling: but theſe duties we cannot perform, unleſſe we know them; and know them we cannot without the word; *Ergo*. Fiftly, the Apoſtle *Peter* writeth thus, *Be ready allwaies to give anſwer to every man that asketh you a reaſon of the hope that is in you*: But render a reaſon, and readily, we cannot, without the Word; therefore all, whether teachers or learners, able or not able to read, are bound to the ſtudy of the word. Away then with the fig-leaves of the multitude, who think themſelves hereof diſcharged, either for their worldly buſineſſe, or becauſe they are not book-learned, or for ſome ſuch fooliſh excuſe. This alſo reproveth the Papiſts, who bar the common people the reading of the Scriptures, fearing leſt that thereby they ſhould prove Heretiques: But this is a fooliſh feare; for the Scripture teacheth the contrary; affirming, that the law maketh not wiſe men ſimple, but ſimple men wiſe; not putting out the eyes of them that ſee, but giving light to the eyes. And indeed their reaſon is without reaſon: for the Word is a rule; but the ruler maketh not the worke wrong, but is a meanes to right the ſame. The Word is a light: But the light cauſeth not darkneſſe, but the abſence of the light. So the Word cauſeth not hereſies, but the abſence of the Word. Yea, and if they will conſider, they ſhall finde, that not the ſimple common people, but the learneſt Clerkes, 1 Pet. 3. 15. Pſal. 19. 7, 8.

priding

priding themſelves in their wit, have been the broachers of hereſies.

As all are bound ſo to uſe all induſtry and diligence to know the Word, which is expreſſed in thoſe ſignificant tearmes and phraſes, *Search the Scriptures*; and, *Let the Word of Chriſt dwell in you plenteouſly*: *Search*, that is, not ſlightly and overly, as many doe, not regarding whether they find or no; but narrowly and painfully, as *Solomon* expoundeth, by *calling*, *crying*, and *ſeeking*, as for ſilver; and ſearching, as for treaſures; Then ſhall we underſtand the feare of the Lord, and find the knowledge of God. *Let the Word of Chriſt dwell in you*: that is, even as they that dwell with us under the ſame roofe, are well known unto us, and we familiarly converſe with them; ſo ought the Word to be, not as a ſtranger; but as a welcome, and well-known gueſt. *Let it dwell plentiouſly*, or *richly*: that is, even as every corner of a rich mans houſe is traughted with ſtuff; ſo ought we to be fulfilled with divine knowledge. This condemneth thoſe blind ones, who live like brute beaſts that have no underſtanding; whoſe brutiſh ignorance cannot but be exceeding fearefull: For even as a houſe without walls and windowes, and other neceſſary furniture, is accounted forlorn; ſo that is a very forlorn and naked conſcience, which is deſtitute of the knowledge of the Word. And as it is an eaſie matter to lead the blinde out of the way; ſo the ignorant are eaſily led and taken in the ſnares of the Devill. And this reproveth the negligence of ſuch, who are not carefull to apply themſelves with all diligence to the ſtudy of the Word: our negligence herein being the cauſe of the barrenneſſe of knowledge in theſe plentifull times. If men would beſtow that time in the ſtudy of the Word, which they for the moſt part beſtow, ſome in hunting and hawking; ſome in dicing and carding; ſome in drinking, ſwilling, and following bad company; ſome in ſloth and idleneſſe; thus wiſely redeeming the time: then certainly knowledge would abound among us, as the waters that cover the ſea. Even as in matters of the World, though a man have never ſo good a trade, yet without labour and diligence he can do no good in it; and as the diligent ſhall bear rule, and ſtand before Kings: ſo knowledge ſhall increaſe to the diligent, when the negligent ſhall be under darkneſſe.

Pro. 2, 3, 4.

Pro. 12. 24. Pro. 22. 29.

There are two principall cauſes among many, which ought to provoke our diligence herein; The Difficulty, and the Utility of the Scriptures. The Scriptures are difficult and hard, but firſt, not to all; but to them which periſh; and to them which are naturall, and have not the ſpirit: but to them which have received the enlightening ſpirit, it is otherwiſe; God who commanded the light to ſhine out of darkneſſe, ſhining into their hearts, and giving them the light of the knowledge of God, in the face of Jeſus Chriſt. Secondly, they are difficult, but not alwaies, the Lord more and more ſcattering the darkneſſe of the mindes of his elect Children, by his holy Spirit. Thirdly, they are difficult, but not all, for in the foundation of the doctrine of ſalvation, and of faith and manners, they are eaſie and plain; but ſome places indeed are wonderfully hard: There is milke for babes, that is, eaſie; and meat for ſtrong men, that is, hardneſſe. The Ancients, of this have excellently ſpoken: One ſaith, The Scriptures are like a mighty river, in the which a Lamb may walk ſafely, and yet an Elephant be drowned. And another: The writers of holy Scripture are in ſome things like Angels, deſcending to the capacity of the ſimpleſt; and in ſome things as Angels, tranſcending the capacity of the learnedſt. And again, in the holy Scriptures ſome things are open, and ſome things obſcure: thoſe are for our nouriſhment, theſe for our exerciſe; by thoſe our hunger is ſtaid, in theſe our loathings. And indeed, this variety addeth to the excellency of the Scriptures, as in the globe of the earth, ſome land and ſome ſea, makes both the more eſteemed; and in the land, ſome hills and ſome vallies, make both the more delightſome; and as the Summer is ſo much the more welcome, after a hard and ſtormy Winter: even ſo this mixture in the Word, maketh both the more pleaſing, and continueth the edge of our deſire to ſtudy; which if it were all alike, would ſoon be dulled.

2 Cor. 4. 3. 1 Cor 2. 14.

2 Cor. 4. 6.

Theſe reaſons may be rendred why the Lord would have ſome things in his Word to be thus foulded up in the clouds of obſcurity; making (as it were) darkneſſe their pavilion: Firſt, that we might know and acknowledge the underſtanding of the Word to be the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would ſoon appeare, if all things were obvious and eaſie at the firſt ſight. Thirdly, that we ſhould not vilipend and make light reckoning of the Word: for this is our corruption, profered kindneſſe or grace is not eſteemed. Fourthly, that impure dogs and ſwine may be kept from holy things. Fiftly, that wee ſhould make high account of the miniſtery of the Word, ordained for the opening and interpreting of the ſame. Sixtly, to ſtir us up to prayer, and to continual diligence and paines in the hearing and reading of it: As matters of great difficulty are not compaſſed (we ſee) with ordinary paines

Many by reaſon of the difficulty of the divine Oracles, doe quite give over the ſtudy of them; like unto the ſluggard, or idle perſon, who ſaith, *A Lyon is in the way*. But as generous and noble ſpirits are not daunted nor diſmayed by the dangers of great Enterpriſes, but rather ſo much the more enflamed with courage to ſet upon them: Even ſo the difficulty of holy Scriptures ſhould not abate our paines; but in reaſon ſo much the more whet on our diligence; without the which, not only no exeellent, but no ordinary comfortable meaſure of knowledge can be atchieved. Is the Word difficult? Then it requireth of thee ſo much the more induſtry in reading, hearing, conference, meditation, prayer; in which things if we did exerciſe our ſelves in a conſcionable manner, we ſhould ſoon become men of ripe age in theſe hidden myſteries

P. 9, 26, 130.

The ſecond reaſon to excite our paines, is the utility and profit that comes by the Word. As *David* ſaid of *Goliah* his ſword, *There is none to that*: So I may ſay of this reaſon, *There is none to thus*. For amongſt men, whoſe heart is ſo hard but profit and gain will perſwade him? But the Scriptures are profitable: *By them wee believe*; *By them we are converted, and made wiſe*; *By them we are regenerated*. *By the preaching of them we receive the holy Ghoſt*. *By them we are ſavtd*:

1 Sam. 21. 9.

2 Tim. 3. 16. John 17. 20. Rom 10 14. Pſal. 19. 7. 2 Tim. 3. 15. 1 Pet. 1. 23. Iam. 1. 18. Acts 10. 44. Iam. 1. 21.

Luke 11.28. Iohn 6 68. Acts 13.26. Pſal.119.105. Pro.6.23. Deut.32.2. Eph.6.17. 1 Pet.2.2. Cant.2,5. Mat. 5. 13. Pſal.19.10. Pſal. 12.7. Pſal. 119.72.

ſaved: therefore called *The words of eternall life, and of ſalvation.* The Word is compared to *Light*, to enlighten us. To *Raine*, *Snow*, and *Dew*, to make us fruitfull in good works. To a *Sword*, to defend us. It is a *Key*, to direct us to Chriſt, the treaſury of all happineſſe. It is as *Sincere Milke*, to feed us, and make us grow; As *Flagons of Wine*, and *Apples of Paradiſe*, to comfort us; As *Salt* to ſeaſon, purge, cleanſe and preſerve us. Preferred before *Hony*, for ſweetneſſe, before tried *Silver* and *Gold*, for price, and ineſtimable value. What ſhall I ſay? the praiſe and excellencie of the Scriptures exceedeth all the praiſe and commendation that can be given unto them. If I had the tongue of Angels, I could not expreſſe it, but muſt be compelled to ſay as the Apoſtle in another place, *O the deepeneſſe of the riches of the wiſdome of God, and of his word!* Is any thing then ſo profitable as this? O what a baſe, ſlavith, and fooliſh nature have we, which runne and hunt after the feathers of the world, neglecting the true and certain treaſures of the Word! *You have a ſure word of the Prophets, to the which you doe well, if you take heed, &c.*

1 Pet.1.10, 11, 12. Eph.3.10.

Yea, if we ſtudy in the Word, we have the Angels as fellow-ſtudents, ſearching, enquiring, and deſiring to behold the things that are revealed to us by preaching of the Goſpel.

But ſome, perchance, will thus object: The Word of God is to be ſtudied, we confeſſe; but how ſhall we know that thoſe Scriptures are the word of God?

That the Scriptures contained in the old and new Teſtament are the Word of the living God, may appeare,

either by { *Teſtimonies*, or *other Reaſons.*

The teſtimonies are either { *Divine*, or *Humane.*

The teſtimonies divine, confirming this truth, are either of { *God, ſpeaking in the Word:* or of *The holy Ghoſt ſpeaking in the conſcience.*

1 Cor. 2.13. 2 Tim. 3.16. 2 Pet. 1,21.

God ſo witneſſeth in his Word: and what more ordinary in the Prophets, than *Thus ſaith the Lord?* as *Zachary* alſo, *He ſpake by the mouth of his holy Prophets, which have bin ſince the world began.*

Luke 1.70.

1 Cor.2.10,11, 12. 1Ioh.2.20,27.

The holy Ghoſt beareth this witneſſe unto the conſciences of the elect; and this teſtimony is that inward force and efficacy of the holy Spirit, by the which we feel our hearts moved, bowed, and perſwaded to beleeve the Word. *He that beleeveth, hath the witneſſe in himſelfe.*

1 Iohn 5. 10.

This teſtimony (next to the voice of God ſpeaking in the Scriptures, who indeed is only a ſufficient witneſſe to himſelfe) is to be preferred before all other teſtimonies and arguments whatſoever. But this muſt be remembred, that this witneſſe of the Spirit in the heart, is not to be pretended to confirm doctrines to others, and to confute adverſaries; but onely, that every one for himſelf by this witneſſe might be certain in his very conſcience, that the holy Scriptures are of God. In this the conſcience reſteth, and is ſatisfied: it ariſeth, and is wrought in our hearts, by the word read, heard, meditated upon, and tranſlated to the uſe of faith and life. As, *If any man will do his will* (ſaith Chriſt) *hee ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelfe.*

Iohn 7.17.

The humane teſtimonies are either of the { *church*, or of *The enemies of the Church.*

The perpetuall conſent of the Church, and of all the people of God, in receiving, embracing, and conſerving the Word of God, ſo many ages, notwithſtanding their diverſity and diſparity of minds and judgements, argueth no leſſe than a divine authority in the Word

The enemies are either { *Jewes*, or *Heathen.*

The Jewes acknowledge the bookes of *Moſes*, and the Prophets, to be given by divine inſpiration. And among the Heathen, when *Ptolomy* the King of *Egypt* demanded, why Heathen Authors in their writings, make no mention of the Bookes of Scripture? one made anſwer, Becauſe they were divine; and that God the author of them, was revenged of all thoſe that preſumed to touch them, as *Ioſephus* and *Euſebius* report.

The other reaſons may be drawn, Firſt from the antiquity of them, being of all writings the moſt ancient: *Moſes* the firſt Pen-man of holy Writ, being far elder than all other writings in the world; a thing well known to the learned. Secondly, from the certaine event and accompliſhing of the divers Prophecies, which neither by naturall cauſes, or by the wit of man could ever have been foretold. Thirdly, from the miracles, which Satan never could bring to paſſe. Fourthly, from the matter of them, containing the whole, pure, and perfect law of God; and deſcribing ſuch a meanes of ſalvation, which both agreeth to the glory and perfect juſtice of God, and ſatisfieth the conſcience. Fiftly, from the Majeſty of them, which ſhineth even through the humility and ſimplicity of the phraſe. Sixtly, from the invincible firmity and continuance of them, notwithſtanding the rage of ſo many perſecutors labouring to aboliſh their very memory. Seventhly, from the beautifull harmony, and admirable conſent of all the parts of the doctrine contained therein. Eightly, from the force of them in the minds of men, effecting, moving, converting and tranſforming us into new men, and kindling a lively conſolation in our mindes in the day of triall, as appeared in the Martyrs. Ninthly, from the irreconcilable hatred of Satan and his complices, tyrants, perſecutors, and all prophane men, againſt the Scriptures, more than any other bookes. Tenthly, from the vengeance of God upon the contemners, blaſphemers and enemies of the Word (It were almoſt infinite to reckon all that might be ſaid herein) all which are good, joyntly and ſeverally conſidered, to confirme unto us the authority of the Scriptures, and to convince the conſciences of all them, which in the vanity and wickedneſſe of their hearts, ſhall any way call them into queſtion.

Wherefore it appeareth (and nothing can be ſaid to the contrary) that all are bound with all diligence to ſtudy in the Word of God.

Two principall parts of our ſtudy in the word, are the Reading, and the Hearing of it. All then muſt

must give all diligence to heare and read the Scriptures.

And becauſe things good in themſelves, through bad and negligent uſage, become oftimes unprofitable and hurtfull unto us, therefore the Apoſtle *Paul* prayeth and exhorteth, that the *Word dwell in us, in all wiſdome.* Col.3.16.

That we ought wiſely to heare the Word preached, appeareth by our Saviour himſelf in his monitions to his Apoſtles and Diſciples, *Heare and underſtand. Take heed what you hear. Take heed how you hear.* Mat. 15.10. Mar.4.24. Luke 8. 18.

Unto this wiſe hearing, three things are neceſſary: Firſt, ſomething is to be done before we hear; Secondly, ſomething in the hearing; Thirdly, ſomething when we have heard.

That which is to be done before we hear, is called *Preparation*: which conſiſteth in the avoiding of ſome things, and in the doing of other ſome.

Thoſe things which are to be avoided, may be reduced to theſe five heads: The firſt is *Intemperance*; in ryotous eating and drinking, and pampering the body; whereby we are made unfit for the exerciſes of the Word; the body then being more apt to ſleepe than to heare. Full bellies (for the moſt part) have empty ſoules; and therefore our Saviour Chriſt moniſhed his Apoſtles *to beware of ſurfeting and drunkenneſſe which oppreſſe the heart.* Luke 21.34.

The ſecond is *Diſtracting cares of the world*: theſe muſt be baniſhed out of our minds, when we come to heare the Word; As *Abraham*, when he went to ſacrifiſe his ſon upon the Mount, left his Aſſe and ſervants at the foot of the hill; even ſo, when we come to the holy hill of God with the congregation, we muſt put off, and abandon all our own thoughts, words, and ſervile labours. For as thornes Choak the Corne, ſo will theſe the word, as our Saviour teacheth. Gen.22.5. Luke 8.14.

The third is *Prejudice* againſt the perſon of the Teacher: for when the perſon is once diſtaſted, we reliſh not his doctrine, though never ſo good. So *Ahab* could not abide *Micaiah*; and therefore would not indure his teaching and admonitions.

The fourth is *Pride* for ſome meaſure of knowledge received: As many will ſay, they know as much as the *Preacher* can tell them. It may be they do; but doe they practiſe it? Such muſt know, Firſt, that Preaching is not only to teach men that which they know not, but alſo to ſtir them up to practiſe that which they know; not ſo much ordained to informe the judgement, as to reforme the affection. Secondly, they muſt remember that part of the ſong of the Virgin: *He filleth the hungry with good things, but the rich he ſendeth empty away.*

The fifth is *Carnall ſecurity*: When we come to the hearing of the Word with a reſolution, that, ſpeak the Lord what he will, and cry the ſervants of God againſt our ſinnes as long and as loud as they will, yet we will doe as we liſt. For many by this meanes come into the congregation, as the unclean beaſts into the Arke; they come in uncleane, and go out uncleane. Well, this of all other is moſt fearefull, and the high way to a reprobate mind. Rom.1.28.

Theſe eſpecially, and ſo all other ſinnes, muſt be carefully avoided, and unfeignedly repented of: *For wiſdome entreth not into a defiled ſoule.* Wiſ.1.4.

And as the eye, if it be evill affected, cannot diſcerne the Object; ſo the mind infected, and the conſcience polluted with theſe and the like ſins, cannot poſſibly underſtand the things of God: Satan by theſe meanes ſtealing out of our hearts the precious ſeed of the Word of God.

Thoſe things which are to be performed before the hearing of the Word, are eſpecially two. The firſt is Prayer. If we muſt pray before the receiving of our bodily meat, much more before this heavenly food of our ſoule. And in our prayers we muſt commend our Teachers and our ſelves unto the Lord. For our Teachers we are to pray for three things: Firſt, that their lips may preſerve knowledge; Secondly, that they may be faithfull in delivering the whole counſell of God unto us; And thirdly, that they may powerfully and wiſely ſpeak to our conſciences.

For our ſelves alſo we are to pray for three things: Firſt, for the pardon of our ſinnes. Secondly, that our mindes may be opened to underſtand. Thirdly, that our hearts and affections may be ſanctified to obey the holy Word. For oftentimes wee doe not that we know to be beſt; but that unto which our affections carry us. An honeſt and a good heart is a notable ſigne of Gods Spirit.

The ſecond thing to be done, is timely and ſeaſonable reſorting, with the reſt of Gods people, to the houſe of God. Negligent comming, that is, when wee come one ſtragling after another, howſoever it be ordinary almoſt in all places, yet it argueth a groſſe careleſneſſe and neglect, if not contempt of the worſhip of God: If our love unto the Word ſhould be meaſured hereby, it would ſoon appear to be a great deale leſſe than our love to Faires, Markets, Feaſts, and merry meetings, as they call them, unto the which we will be ſure to come with the firſt. O that we had but halfe the care to come to the market and food of our ſoules, which is the miniſtery of the Word! Why ſhould we not be like to *Peter* and *John* in ſtriving to out-run one another, to the houſe of God, as they to the Sepulchre of Chriſt? John 20.

In the time of *Nehemias* the people gathered all together, and called for the reading of the Law; and *Cornelius* and his houſhold were all ready waiting for *Peter*, to hear the Word; and the people preſſed upon Chriſt to hear him. The forwardneſſe of theſe for our imitation. Neh.8.1. Acts 10.33. Luke 5.1.

In hearing, three things are requiſite: firſt, Attention; ſecond, Intention; third, Retention; the firſt ordereth the body, the ſecond the underſtanding, the third the memory. Attention is, when the whole body, but eſpecially the eare and the eye are reverently compoſed to heare the Word. Of the eare we read, *Be more ready to heare.* Of the eye, *The eyes of all that were in the Synagogue were faſtened on him*, that is, on Chriſt, when he began to teach them. Of the reverent carriage of the whole body, *Conſtantine* the Great may be an example, who as *Euſebius* reports, though he were the moſt noble Emperor that yet the world hath ſeen, for the moſt part would ſtand at the preaching of the Word, and not ſit down, though admoniſhed of his Nobles. *Mary* alſo is an example hereof. Wherefore to ſleep, to talke, to read, to gaze up and downe in every corner, which is the marke of a foole, as *Solomon* teacheth, are ſpecially to be avoided. So alſo departing Eccle. 5.1. Luke 4.20. Luke 10.39.

ting out of the congregation, without juſt and reaſonable cauſe; as the people ſtayed for *Zachary*, though in regard of the viſion he held them very long: Even ſo ſhould we ſtay with reverence, till the Congregation be diſmiſſed with the bleſſing of God. More reverence then muſt be of a great many practiſed in hearing. If Paul will have women reverently to behave themſelves in the congregation, becauſe of the Angels; much more ought all, both men and women, behave themſelves reverently, becauſe of the preſence of God, who is the Lord both of men and Angels; of the which his preſence we have his promiſe; and therefore *David* called the meetings of Saints in his time, The preſence of God. As therefore *Jacob* was ſtricken with great reverence for the viſion which he had at *Bethel*, and ſaid, *How feareſull is this place! this is none other but the houſe of God, this is the gate of Heaven*; ſo ſhould we eſteem of the aſſemblies of the children of God worſhipping in feare, as *David*; remembring we are preſent before God himſelfe, as *Cornelius*. The ſecond is Intention; and this is of the mind, when we diligently marke thoſe things which are taught. For if our thoughts wander, and be not bent on the things ſpoken, we heare without profit. Even as we ſee by experience, that in a deep meditation, though our eyes be fixed upon ſome certaine object, yet we ſmally regard it; ſo if the minde be not preſent as well as the body, all is to no purpoſe: For this is to be like the Jewes, who honoured God with their lips, but their hearts were farre from him. Wherefore here is required, that we ſuffer not our hearts to wander, but that we call home all the powers of body and ſoule to this holy buſineſſe; not onely marking ſome words, and ſentences, but the booke, the Text, the Parts, the Doctrines, the Proſes, and the Uſe. This is Intention, and this is commanded to the Church; *Heare, O daughter, and conſider, incline, &c.* And *cauſe thine eare to hearken, and incline thine heart to wiſdome and underſtanding.* The third is Retention, and this is of the memory; when we lay up the Word of God in the heart, as the Virgin *Mary*, the ſayings concerning Chriſt; Not ſo to lay it up, as the evill ſervant the talent, never to uſe it; but as *Joſeph* in the yeers of plenty, laid up corne for reliefe againſt the yeers of famine; ſo ſhould we ſtore up the Word, that we may have it ready for our uſe upon all occaſions offered. And this is noted to be the property of good ground; *to keep the word.* But many are like to Sives or broken veſſels, into which whatſoever is powred, is loſt. That body thriveth not, where the ſtomach wanteth a retentive faculty to keep the meat till it be digeſted: Even ſo, all the hearing in the world profiteth not, if we be not carefull to remember it. Wherefore, as a man having received a precious jewell, caſteth it not at his heeles, but layeth it up charily under lock and key; ſo ſhould we lay up the Word which we have received. The word is a well of life; but (as *Jacobs* well) it is very deep; Preaching is the drawing of this water; our hearing, the fetching of it: But as we go not to the river for water, to ſpill it by the way; ſo if we ſpill and loſe the Word we have received, what profit ſhall we have? And becauſe we are nimble to apprehend, and ſtrong to retaine evill things; but ſlow, and weake to good things; we muſt earneſtly pray and entreat the Lord, to ſanctifie, and to ſtrengthen our memories, that that which wee have once heard, wee may often remember, to the benefit of our ſoules. *Amen.*

That which is to be done after we have heard, is *Meditation*, the very life of our Hearing and Reading; and it is a revolving in our mindes, and a repeating again thoſe things which wee hear and read: without the which, I dare bee bold to ſay, that never any did, or ſhall profit in the ſtudy of the Word. This meditation is either with God or man; Meditation with God, is either when wee give thanks, or pray, concerning things heard or read. When thou haſt heard, praiſe God for it, and pray that by the finger of his Spirit it may be written in thy heart; and that thou maieſt finde in thy ſelfe, the lively formes of the doctrines delivered: It is a good degree of profiting by the Word, when we can conclude the things we heare and read in the form of a prayer.

Meditation with man, is, either with our ſelves, or others.

With our ſelves, when we make triall what we can remember of that we hear and read; and here wee muſt not ſtay, but proceede to the heart and conſcience, and examine them upon every point wee have heard; As if thou haſt heard that which before thou knewſt not, bleſſe God, and labour to be more confirmed in the truth. If any thing hath been reproved, then either thou art guilty or not guilty; If guilty, bleſſe God that thou art admoniſhed of thy fault, and from hence make thee riſe to repentance; If thou beeſt not guilty, praiſe God for preſerving thee from ſuch ſinnes, ſo condemned in his Word. If thou haſt heard a vertue, or good duty commended, then either thou haſt not practiſed it, or thou haſt; If not, begin here in the name of God: If thou haſt, praiſe God for ſuch grace, and let ſuch exhortations encourage thee to proceed in well doing.

Meditation with others, is, when either with our family, or with any other of the godly brethren, we doe reverently and diſcreetly conferre of the things delivered. The benefit hereof muſt needs be great; for as two eyes ſee more than one; ſo when wee meet to conferre of that which we have heard, that which one forgetteth, another may remember; and that which is not well underſtood by one, is, it may bee, better marked by another. The two Diſciples thus conferring, had their underſtanding opened: And the men of *Berea* their faith confirmed; And this is wiſely to heare. The Lord bleſſe all his people with this grace for Chriſts ſake. *Amen.*

Luke 1.21. Mat. 8.10. Pſal. 42.2. Gen. 28.17. Pſal. 1.7. Act. 10.33. Pſa. 45.10. Pro. 2.22. Luke 2.52. Luke 8.15. Iohn 14.24. Luke 24.13. Act. 17.11,12.

Thus much concerning wiſdome in hearing the Word; Now followeth to be declared, how we ſhould read the holy Scriptures wiſely.

That we are wiſely to read, teacheth our Saviour, *Let him that readeth, conſider:* and wee finde by other experience, that our affaires undertaken raſhly, and without due conſideration, ſucceed not. Mar. 24.15.

That we may read wiſely, three things are neceſſary: 1. *Reverence.* 2. *Order.* 3. *Judgement.*

Firſt, *Reverence* is required in our reading of the holy Scriptures, both in regard of the Majeſty of the Author of them, which is the living God; and alſo in regard of the worthineſſe,

and weightineſſe of the contents, and matter of them; which is the hidden and great myſtery of godlineſſe, concerning Jeſus Chriſt, and eternall life: the ſumme of the Word of the Lord, is, *The Word, the Lord.* In theſe two reſpects, beſides many other, the Scriptures are far more excellent than all other writings whatſoever.

Therefore when thou takeſt thy Bible, remember the Lord whoſe Word it is; and ſanctifie thy exerciſe therein, with a godly and devout prayer, for leave; and for an underſtanding
Num. 10. 35, 36. heart: yea, as *Moſes* at the ſetting forward of the Arke, and at the reſting of it devoutly prayed; ſo whenſoever thou readeſt, begin and end, open and ſhut thy Booke with prayer. For as
1 Cor. 11. 29. they which come to the Lords Table, and eate and drinke unworthily, and irreverently, eat and drink their owne judgement, not conſidering the Lords body: So they which come irreverently to the reading of the Scriptures, as to the reading of any prophane or common Book, read to their owne judgement, for not conſidering the Lords Book. As we read that the Lord commanded *Moſes* to put off his ſhooes, when he drew neer the burning buſh; *becauſe the ground*
Exod 3. 5. *whereon he ſtood, was holy ground:* So when we draw neer to the Lord, in offering to read his Word, he commandeth us to put on holy and reverent affections, becauſe the Booke we read, is a holy Booke. For which way ſoever we turn or caſt our eyes, in every leafe and page thereof, the holy and reverent name of the Lord is ingraven. As *Peter* therefore writeth of ſpeaking,
1 Pet 4. 11. *If any man ſpeak, let him talke as the Word of God*; ſo may I ſay, If any read, let him read, as the Words of God. For as many thouſands of the
1 Sam. 6. 19. *Bethſhemites* were ſore puniſhed for their irreverent gazing upon the Arke; as we read alſo of
2 Chr. 13. 19. *Uzzah*: So verily, the juſt Lord ſtriketh many Readers with blindneſſe and hardneſſe of heart, for irreverent uſage of holy Scriptures. When thou readeſt therefore, be reverent, and pray.
Iam. 1. 5. Luke 11. 13. Pray; for this is the way to obtaine wiſdome, and to obtaine the Spirit; which Spirit leadeth
1 Cor. 2. 10. unto the knowledge and practice of all truth, and which revealeth unto us the hidden things of God. Uſe reverence alſo; *For the fear of God is*
Pro. 1. 7. Pſal. 25. 14. *the beginning of wiſdom*; and the ſecret of the Lord is revealed to them which fear him; & his covenant to give them underſtanding: The Lord put in our hearts his fear for Chriſts ſake, *Amen.*

The ſecond thing required in the reading of the Word, is Order, and Method; which is a great furtherance of knowledge, and a ſingular helpe of memory. An army diſranked and out of battell array, never getteth the victory; ſo neither doth diſorderly and confuſedly reading, get any great meaſure of grounded knowledge.

As Saint *Luke* wrote the Goſpel in an orderly
Luke 1. 3. manner from point to point: ſo we are to read the word, in an orderly manner, going forward from point to point. Memorable is the example of one *Alphonſus* a King of *Spain*, who, notwithſtanding the affaires of his Kingdom, read over the Bible fourteen times in order, with certain Commentaries upon the ſame. As his diligence is here very commendable, and for our imitation; ſo alſo this, He read in order. If therefore I were worthy to give directions this way, I would thus adviſe: Firſt, what booke ſoever we take to read, to begin at the beginning, and ſo to continue reading till we come to the end of it. And thus ſhall we carry the ſumme and the drift of the Hiſtory and argument before us: of which in a great part, they which read now a Chapter in one booke, now a leafe in another, muſt needs be ignorant. Such ſimple Readers I may liken
2 Tim. 3. 7. to thoſe ſimple women, which are alwaies learning, but are never able to come to any ſound knowledge of the truth. For as hee that goeth but an eaſie pace in the right way, ſpeedeth his journey faſter than he that maketh more haſte in a wrong way. Even ſo a little read in good order, advantageth the knowledge more than greater paines, if it be confuſed. Secondly, I would adviſe, that in our reading we begin firſt with the eaſieſt and plaineſt Bookes, as the Hiſtory of Chriſt, ſet down by the Evangeliſts, and the Book of *Geneſis*: Then to read the Epiſtles, firſt the ſhorteſt, as the Epiſtles to the *Philippians*, *Coloſſians*, the firſt and ſecond to the *Theſſalonians*; then the Epiſtles to the *Galatians*, and to the *Romans*, which laſt Epiſtle is called of ſome, The Key of the Bible. And when we have tried our ſelves in theſe, then to begin the Bible, and to read it through. For even as in Trades there are ſome things more eaſie, to the which the apprentice is applied; and afterwards, as he groweth in capacity, he is taught the harder and more ſecret things of his myſtery: ſo in the Scriptures, there are ſome things eaſie and familiar for learners, and beginners, as milke for babes; and there are other things hard and obſcure, which it is not ſafe to meddle withall, till we have our ſenſes well exerciſed in the Word.

The third thing required in wiſe reading, is Judgement and Diſcretion; by the which, firſt we make choice of a fit time to read: Secondly, diſcerne the right ſenſe and meaning of that wee read; and thirdly, apply and make the right uſe of our reading.

Judgement is requiſite; for a wiſe man miniſtreth all his affaires with judgement; and e- Pſal. 112. 5.
very thing is beautifull in his time. Therefore Eccl. 3. 10.
the time is ſpecially to be regarded. All time is not to be ſpent this way: For our callings muſt carefully be followed. Neither is all the time to be taken up in our callings, but ſome time is to be ſpared for reading, prayer, and meditation. One of theſe may not hinder another, which muſt needs come to paſſe without Judgement. *David* and *Daniel* obſerved prayer thrice a day; and they that feare God, will ſo divide their times, that at the leaſt once a day they will reade a Chapter or two in the Bible; and becauſe of the ſluggiſhneſſe of our nature, ſoon weary of good things, it were good to taſk our ſelves; and when it ſo falls out that we are conſtrained upon extraordinary occaſion to leave our taske unperformed one day, then to double our paines and diligence the next time, riſing the earlier, and working the harder in our callings, that we may redeem that time without any loſſe.

Theodoſius the ſecond Emperour of that name, is reported to have written out the Books of the New Teſtament with his own hand, accounting it a ſpeciall Jewell; and out of it he read every day, praying with his Wife and Siſters, and ſinging of Pſalmes. And it was a famous Eunuches practice, as we may gather out of the eighth Chapter of the *Acts*. I read of another Empe-

Emperour of *Rome*, who was wont to account that day loſt, in the which he had not beſtowed a benefit upon ſome of his Subjects: So wee may well reckon that day among our loſſes, in the which wee read not, or meditate not of ſome thing in the Word. But fooliſh men thus object; I have no leaſure, by reaſon of urgency and multitude of buſineſſe. To ſuch a one I anſwer, Is any buſineſſe more urgent than this? *Martha* is troubled indeed about many things: but this one thing is neceſſary, namely, the knowledge of God by his Word. Again, Thou wilt ſpare a time to eate and ſleep: why not then to read? *Job* eſteemed the words of God, more than his appointed food: If our love were ſuch to the Word, we would rather ſpare the times of our eating, than of our reading; as *Jacob* ſpared the meat out of his belly, to buy the bleſſing. Hath the body need of nouriſhment, and hath not the ſoule much more? Now the bread of the Soule is the Word of God. O Lord, give us evermore of this bread. *Amen.*

Iob. 23.12.

Gen. 25.31. &c.

Judgement is alſo requiſite in reading, that we may underſtand the meaning of the Holy Ghoſt: for the Word of God is not in the letters and leaves, but in the meaning and ſenſe, as ſome of the Ancients have ſpoken; yea, one of them ſaith, that the Word of God fooliſhly underſtood, is not the Word of God. Our Saviour Chriſt having oftentimes to deal with the learned Scribes and Phariſees, and with the Sadduces, asketh thus: *Have ye not read?* and *Did you never read?* and, *You erre, not knowing the Scriptures.* And yet theſe Scribes did ſo diligently read the Scriptures, that they numbred the letters and words; but they read without judgement; not diſcerning, nor ſearching into the heart of the ſenſe, but ſtaying in the bark of the letter. Thus to read is unprofitable. And here, as we muſt be careſull to finde the meaning, that we may not read as children; ſo alſo we muſt take heed, that we feign not a meaning of our owne, and thruſt it upon the Word; leſt we prove Heretiques. Therefore the right, true, and fit ſenſe is to be ſought out; which of one place can be but one: And that muſt be, not according as we thinke; (for no Scripture is of private interpretation,) but according to the Scriptures, which are the only beſt expounders of themſelves. The meanes, and ready way to finde out the genuine and true meaning of any Scripture, are eſpecially theſe: Firſt, a due and learned conſidering of the originall tongue, in the which the Scripture is written. Secondly, a diligent marking of that which goeth before, and that which followeth. Thirdly, a wiſe comparing together the place in hand, with other places, both like and unlike. Fourthly, a heedfull examining of the ſenſe ariſing, with the analogy of faith; that is, with the doctrine contained in the Apoſtles Creed, ſo called, the Lords Prayer, and the ten Commandements, which are a ſhort ſum of the whole Bible. Fiftly, conference with the learned Interpreters. Sixtly, fervent prayer to God for underſtanding: for as we cannot ſee the Sun without his own light; ſo wee cannot ſee the wonders of the Word, unleſſe the Lord manifeſt them unto us by his Spirit.

Mat. 12.3. & 19.4. & 21. 16.42. & 22. 31.

Mar. 12.24.

2 Pet. 1.20.

The third thing that is to be done, that wee may read in judgement, is *Application*, to make uſe of that we attaine unto by reading, in the reforming our lives. Many eſteem highly of the tree of knowledge, with *Eve*; but they regard not the tree of life: when as the very life of our knowledge conſiſteth in the practice of that which we know. As it is ſaid of Hearers, ſo it is ſaid of Readers, *Not the readers of the Word, but the doers ſhall be juſtified.* And, *Theſe things if yee know them, happy are you if you doe them.* Nay, he that knoweth, and doth not, ſhall be the more beaten, and is guilty of the more ſin. As therefore wiſe men labour to make profit of all things they deale with: ſo wee ſhould propound this end to our ſelves in all our reading, that it may be profitable to teach, to improve, to correct, and to inſtruct us in all righteouſneſſe, that we may become abſolute and perfect in all good works. Some reade onely to this end, that they may know more than they did; and this is vanity: ſome, that they may be known to know more; and this is pride: Some, to make a gaine of their knowledge; and this is filthy lucre: Some, to edifie others; and this is charity: Some, to edifie themſelves; and this is Chriſtian prudence: ſuch like words hath one of the Ancients. Another ſaith thus; Then is our reading to be commended, when wee turn the words into workes. And again, the Scriptures are Gods Epiſtle, written to men, to the end they ſhould live well: And the holy Ghoſt better than all; *Bleſſed is he that readeth, and they that heare the words of this Prophecie, and keep thoſe things which are written therein.* Amen. *Now to God only wiſe, be honour and praiſe for evermore.* Amen: Amen.

Ioh. 13.17. Iam. 4.17.

Rev. 1.3.

1 Tim. 1.17.

THE GROUNDS OF DIVINITY

Expounded and Applied

Heb.11.6. The prime and chiefeſt place of Divinity is concerning God. *He that commeth to God, muſt beleeve that God is, and that he is a rewarder of them*
Iohn 17. 3. *which ſeek him: and this is life eternall, that they might know thee the only very God, and him whom thou haſt ſent,* Jeſus Chriſt.

Queſtion HOw may we come to the ſound knowledge of God?

Anſwer *The beſt meanes to attaine ſuch knowledge, is by the holy Scriptures.*

Eſay.8.20. Ioh.5.39.

Expli. The knowledge of God is either Naturall or Revealed; That which is Naturall, is either by the notions imprinted in every mans mind, whereby the conſcience is convinced; or by the conſideration of the creatures: which naturall knowledge is unſufficient to ſalvation, though ſufficient to leave us without excuſe. The revealed Knowledge is that which is attained by the Word of God; who, though he dwell in the Light, which none can attaine unto, yet hath revealed himſelfe ſo far as he ſaw fit for us to underſtand. This knowledge, beyond compariſon, is farre more excellent than the naturall, and is ſufficient to ſalvation in regard of Knowledge, but not in regard of working or effecting it, which onely is by the holy Spirit, making this knowledge effectuall to fincere faith, love, feare, obedience, &c.

Rom.1.19,20.

1 Tim.6.16.

2 Cor.8,1.

Excellent is the knowledge which thou maieſt have of God by the Creatures; which ſee thou uſe thankfully to further thee in the ſame: But ſtay not there. For though thou hadſt *Ariſtotles* eye-ſight, who ſaw far into Natures ſecrets; yea, if thou hadſt (in this kind onely) *Salomons* underſtanding, who ſearched and ſpake of Trees, from the tall Cedar to the lowly Hyſope; Alſo of Beaſts, and Fowles, and creeping things, and Fiſhes: for all this this thou couldſt not ſavingly know God. So much will ſerve to ſtop the mouth at the day of Judgment: but ſo much is too little to enlighten thee to ſalvation.

1 Kin.4.33.

Rom.1.19,20.

I will therefore ſhew thee a more excellent way; *Search the Scriptures*; for in them thou ſhalt find the King of Kings high-way to eternall life, which conſiſts in the knowledge of the only very God, and of his Son Jeſus Chriſt: for in them hath God clearly declared thoſe neceſſary things, whereof not ſo much as the ſhadow is to be perceived in the creatures. The depth of Trinity of Perſons, in the Vnity of Eſſence; thoſe Myſteries of the Incarnation of Chriſt; of the Juſtification of a Sinner, &c. Without the knowledge of theſe thou canſt not be ſaved, and without the Scriptures thou canſt not know theſe.

Ioh.5.34.

Ioh.17.3.

Study therefore the Word; and ſith God vouchſafeth it not to all, be ſo much the more thankfull; and let thy conſcience conclude thus: If thoſe to whom God giveth not ſufficient knowledge, may be damned; then how much more ſhalt thou which haſt ſufficient, if as thoſe other Gentiles thou walkeſt vainly and wantonly in ignorance of God, and prophaneſſe of life?

Queſt. What are the holy Scriptures?

Anſw. *The holy Scriptures are all thoſe bookes of the Old and New Teſtament, by the direction and inſpiration of the Holy Ghoſt, written, or approved by the Prophets and Apoſtles.*

Epheſ.2.20. 2 Tim.3.16. 2 Pet.1.21.

Expl. Thoſe are the writings of the Prophets, which are contained in the *Hebrew* Canon of the Old Teſtament: Theſe the writings of the Apoſtles, which are contained in the *Greek* Canon of the New. But all thoſe books uſually contained in our Bibles, from the End of the ſmall Prophets, to the Goſpel of Saint *Mathew*, together with the Prayer of *Manaſſes*, are called Apocrypha, that is, Hidden; which though they containe many wholeſome things, and for many ages have been read in the Church, yet are to be diſtinguiſhed from the other, being neither eqnall in authority, nor of any more credit, than as they agree with them.

They are called the Scriptures, that is, the Writings, in regard of their ſupereminent excellency

cellency, being unto all other Writings, as the Sun unto the leſſer Stares; both in regard of their peerleſſe worth, and alſo, becauſe that all other Books obtained a degree of worthyneſſe, according as they more or leſſe accord with them: They are called Holy, firſt, becauſe of the Author, which is God; ſecondly, becauſe of the Penmen, which were holy Men; thirdly, becauſe of the matter, which is the holy Will and Counſell of God; fourthly, becauſe of the uſe, to make us holy and perfect in all good works.

Rom. 1.2. 2 Tim. 3.16. 2 Pet. 1.21. Acts 20.27. 2 Tim. 3.17.

It pleaſed God that the heavenly Doctrine ſhould be written, both that it might be the better converted unto ſucceeding poſterities, and alſo that it might be the ſafer preſerved from corruption, there being an infallible ſtandard for the examining and determining of all doctrines and opinions which ſhould ariſe. If the worſhip of God, and the doctrine of ſalvation hath been marvellouſly depraved, now it is written; what thinke we, would it have been, if it never had been written?

Vſe. Whoſoever then deſires the true and ſound knowledge of God, are to be admoniſhed to procure themſelves Bibles, and diligently to read in them, or if they cannot read, to hear others; that they may fetch even from the Fountaine it ſelf, the doctrine of ſalvation; and alſo that they may even diſcern the Books wherein the ſame is infallibly contained. For though it be poſſible for a man to be ſaved (holding the ſumme of heavenly doctrine) without the diſtinct knowledge of the ſeverall Books; yet it is the duty of all Chriſtian men and women, ſo far as they have meanes, and are capable of it, to endeavour to attaine to the Hiſtoricall knowledge of the Bible, and Books Canonicall therein contained: Firſt, that they may with all thankfulneſſe honour the holy Scriptures above all other Writings; Secondly, that they may make the beſt profit of the Preaching of the Word, which they cannot doe, who when Authorities are alleaged, and places quoted, are not able to diſtinguiſh the worth of the authority, as whether it be Divine or Humane; Thirdly, for the more certainty of their faith, when they can themſelves find and examine by the holy Scriptures thoſe things which are preached; in which regard the men of *Berea* are commended as an example unto us. For all doctrines of men are to be examined by the Scriptures, and no further to be credited than they have warrant from the ſame: This condemnes them which are negligent this way, which negligence is (by too well known experience) found to be the cauſe, that, after long Preaching, many remaine very groſly ignorant.

Act. 17.10, 11

Queſt. What doe you mean by this Word Teſtament?

Anſw. *By Teſtament, I underſtand the unchangeable Covenant between God and man, Concerning the mercy of God by Chriſt to man; and mans obedience to God.*

Gen. 17.1, 2, 7, 9. Ier. 31.1, 33, 32. 2 Cor. 6.18.

Queſt. You ſay that the holy Scriptures are the Books of the Old and New Teſtament; Are there then two Teſtaments?

Anſw. *I believe that the Teſtament or Covenant of God, is but one in regard of Subſtance; though in regard of Circumſtance it be ſaid that there are two.*

Gal. 4.24.

Expli. The Doctrine of Grace offering to men, in the name of God, ſalvation, and binding man to obedience and thankfulneſſe to God, is called, in regard of the forme of convention and agreement between God and man, a Covenant; and in regard of the manner of confirming it, a Teſtament; being in many things like a Teſtament: For firſt, as in a Teſtament or laſt Will, the Teſtators mind is declared; ſo is the Will of God in his Word. Secondly, as in a Will, ſo heer is a Teſtator, which is Chriſt; a Legacy, which is eternall life; Heires, which are the Elect; an Inſtrument and writing, which are the Scriptures; and Seales, which are the Sacraments. Thirdly, and principally, as a Teſtament is in force by the death of the Teſtator; ſo the Covenant of God is ratified by the death of Chriſt.

Heb. 9.16, 17.

This Covenant is, and hath been always one and the ſame; to *Abraham* and the elect before Chriſt, the ſame that it is to us, for all are ſaved by Chriſt; they by him to come, we by him come in the fleſh. But becauſe God in his manifold wiſedome otherwiſe propounded it to the Fathers, otherwiſe to us; as a Phyſician adminiſtreth after one manner to a Child, after another manner to a man grown, for the diverſity of their age and temperaments; therfore it is ſaid to be double; God bringing them and us after a divers manner to the knowledge of ſalvation by his Sonne Chriſt: For before the comming of Chriſt, the manner of the Covenant to the Fathers, was dark; for though the whole and perfect doctrine of Juſtification were by *Moſes* and the Prophets delivered to the fathers under the Law; and though they were ſaved through the grace of our Lord Jeſus Chriſt (then to come) as well as we; yet the Revelation of ſuch grace was then but ſmall and dark, both in compariſon of the revelation of ſinne then, and alſo of grace afterwards in the times of the Goſpel; For at the comming of Chriſt the Heavens were opened, and a more plentifull brightneſſe of grace and mercy did ſhine forth unto them. Alſo the manner of the Covenant was unto the Fathers burdenſome, and coſtly, they being governed and tutored by the Miniſtery of the Law (underſtand not the Morall Law apart, but the whole Moſaicall Oeconomy of the Old Teſtament, comprehending the Lawes Morall, Ceremoniall, and Judiciall) I ſay, they being governed and tutored by the Miniſtery of the Law, a ſevere Schoolmaſter, under hard conditions, as the burden of the curſe, and the yoak of many ceremonies to be aboliſhed; and hence it is called *Old* and *Faulty*: but unto us all things are after a more plaine, and eaſie and free manner, without the ſame ſtrict exaction of the Law of obedience to be performed in our own perſons; the grievous burthen of the Curſe, and intolerable yoake of Ceremonies being removed from our neckes by preaching of the Goſpell; and for this it is called *New* and *Better*. Therefore Saint *Auguſtine* ſaid, that the New Teſtament was hidden in the Old, and the Old manifeſted in the New. Wherefore when you read in the Scriptures that the Old Teſtament was but for a time, and to be aboliſhed, &c. and that the New is better, and ſuch like; underſtand this oppoſition and abolition, not in the Bookes; for the Bookes of the Old Teſtament

Rom. 4.23, 24 Act. 15.11.

Gal. 3.24. Heb. 8.7.

Act. 18.38, 39.

Heb. 8.6.

ment are the Word of God, which abideth
Heb 8.6,7,8, 9,10,11. for ever; nor in the substance or matter, but
1 Pet. 1.25. in regard of circumstances afore spoken.

Notwithstanding this, the Law it selfe, or Decalogue, which by a figure is some times called the Covenant, must be holden to be a diverse kind of doctrine from the Gospel, and bringing forth (in respect of us) contrary effects: and the Gospell not to be a New Law,
2 Cor. 3.7, 8,9. differing from the Old, onely by a further degree of perfection, or by addition of Counsels, as the Papists teach.

Vse. 1. Remember that to be in covenant with God, is the fountaine of all thy happinesse; which Covenant the Law is not; but it is the Copy (as it were) of the Articles and points agreed upon betweene God and thy selfe; declaring not why God is thy God, but what he requireth of thee; nor why thou art received to grace, but what thou promisest to doe. As then when thou sealest to Covenants or Indentures, which are for thy great advantage, thou labourest well to understand what thou sealest to, and art carefull to keep conditions on thy part; so this requireth that thou shouldest know the Law of God, with the particular points thereof; and (if thou expectest the advantage of the Covenant) that thou shouldst precisely keep the conditions on thy part; which if thou doest not, but transgressest, it is as if thou shouldest deny thine owne hand and seal.

Remember also, that the Scriptures are Christs Testament, wherein thou hast a rich bequeathment of eternall life. As men neglect not to have the Copyes of their fathers wils, wherein the inheritance is given them, and aske counsell, and are very conversant in them,
John 5.39, Gol. 3.16. that they may understand every tittle in them; so shouldest thou be diligently conversant in the word of God.

Qu. Of what authority are the holy Scriptures?

An. *I beleeve that they are of a divine Authority, whereby we are infallibly certaine of the Doctrine contained in them, and necessarily bound to beleeve and obey the same. Being therefore called the Word of God, and the perfect and onely Canon of our faith and life.*
Psal. 119. 9. Esay. 8.20. Gal 6.16. Phil. 3.16. 2 Tim. 3.16. 2 Pet. 1.19.

Expl. The Scriptures are two wayes taken, essentially for the Doctrine contained in them;
2 Pet. 1.20.21. Esay. 8.20. Rom. 15.4. 1 Tim. 3.14. 15. Joh. 20.1. and accidentally for the writings wherein such Doctrine is expressed: now in both these they are Divine, but Canonicall properly the first way. The whole Scripture is the Rule, but not the whole of the Scripture; as in a Carpenters Rule every thing that is of the Rule, is not the Rule.

The Scriptures are Divine and infallible, because God is the Author, who can neither be deceived, nor deceive by Word, sign, or writting. They are Canonicall, because written to this end; namely, to be the Rule of our Faith and life. And of this authority they are in themselves, though all the world should contradict it, or be ignorant of it: As the Sunne was the measure of the day and night, before either man or beast were made to be-
2 Tim. 3.14. 15. hold it. That they are Divine it must needs
Joh 20.31. be, because of God the Author; and Canonicall they must needs be, because Divine; which two agree together, as the cause and the effect.

Hence we learne, that by the Scriptures, as by a supreme Judge, all controversies in Religion are to be decided. Even as all difference and strife about weight, is ended by an even and just ballance; so all dissention in the faith, is by the unpartiall beame of the Sanctuary, which is the Scriptures, easily and certainly compounded. Yea, we attribute this power onely to the Scriptures: and therefore we must exclude all unwritten Traditions, or Decrees of men, though never so holy and learned, from being this Rule, or any part thereof. Therefore we are forbidden to adde, or take from the written word of God. Beleevest thou the Scriptures? They say, thou shalt not adde to them. And therefore *Tertullian* saith; When we beleeve, we beleeve this first, that there is nothing more which we ought to beleeve.
Deut. 5.32. Exe. 20.29. 2 Tim. 3.16. Deut. 4.2. Rev. 22.18.19. Pro. 1.7. Psal. 25.14. 1 Pet. 4.11.

This bindeth all to all reverence in reading, speaking, hearing of the Word, because of the Author, which is God; and to all care to know, understand, beleeve, and obey the same, because to this purpose it is given us as a most perfect Rule, by God himself.

Qu. the holy Scriptures are Divine and Canonicall in themselves, but how doe we know that they be so?

An. *We know that they are so, both by the testimony of themselves; (for so the Old Testament testifieth of it selfe; the new of the old, and of it selfe;) and also by the witnesse of the Holy Ghost in our hearts.*
Esay 8.20. Deut 5.32. Joh. 5.39. 2 Pet. 1.19. Gal 6.16. 2 Joh. 10. John 7.17.3. 1 Cor. 2.10,11, 12. 1 John 2.27. & 5.10. 2 Sam. 22.2. Luke 1.70. 2 Tim. 3.16. 2 Pet. 1.21. 1 Cor. 2.13.

Explication. There are two principall arguments of the Divinity of the Scriptures to us; the first is their owne voyce, witnessing that they are of God; as often this is repeated in the Prophets, *Thus saith the Lord.* And this is the chiefest Argument, even the very voyce of God himselfe; of which we may savely collect thus, If the Scriptures be true, when they speake of things to come, then also when they speake of things present. As when they say that they are given by Divine inspiration, and are the works of God, and that, this is the prophesie of *Esay*, these the Epistles of *Paul*, *Peter*, &c. The second argument is like unto the first, and it is the testimony of the Holy Ghost, which as it inspired the holy men to write, so also it teacheth the Children of God to beleeve the Scriptures; for if Faith be the gift of God, as it is, then also to beleeve the Scriptures to be the Word of God. The first of these is to perswade others, and our selves; the other chiefly to satisfie our selves; which also is alwayes agreeable to the Scriptures, and is to be examined by the same. Unto these two you may adde also, their miraculous preservation, notwithstanding the rage of all *Iulians*, and devils, the divine vocation, mission, and life of the Writers, the Majesty of the stile, the purity of the Doctrine, their power upon the conscience, for the confounding and breaking of the stubborne, and for the raising, converting and comforting of the broken, and such like.

Vse. This serves to confute the Papists, who hold, that the onely and chiefe argument whereby we are perswaded of the authority of the Scriptures, is the testimony of the Church: we willingly acknowledge that the Church is

is a meanes whereby we come to the knowledge of the Scriptures, but not that for the which only we beleeve them to be Divine. The Scriptures are a Rule, the office of the Church is to keep and use this Rule. Now as the workman which useth a Rule, gives not the power to it, whereby it judgeth the dimensions, but it hath it of its owne nature, by an inward essentiall property as it is a Rule: so also the Scriptures have not this power of the Church, though the Church have power and skil to use the same. And therefore our Saviour, when question was whether he was the *Messiah* or no, resteth not on the witnesse of *Iohn*, but upon greater and better witnesse, and this witnesse was, *his workes, the witnesse of his Father, and of the holy Scriptures.* So when the *Thessalonians* received the preaching of *Paul* as the Word of God, it was not the testimony of any Church, nor the worthinesse of *Paul*, a mean and poor man, but the very force of the Word it selfe, which bowed their hearts. The testimony of the Church is to be reverenced, and is good, but not infallible. The testimony of the Scriptures themselves is better, and infallible. The Church is to be proved by the Scriptures, not the Scriptures onely by the Church, yea the Papists to prove the infallibility of the Church, flie to the Scriptures. And universally, the authority proving, is greater, more certaine, and more known, than the conclusion proved by the same. Yea, if we should beleeve the Scriptures only for the authority of the Church, which is in conclusion the Pope and his Prelates, then First they should be Judges in their owne cause, which is unequall. Secondly, there could be no certainty of Faith or Religion, because the Church hath varied diversly in her judgment of the Canon. Thirdly, why may not the *Turkes* perswade themselves, that their testimony of their Alcaron is as sufficient as ours of the Scriptures? Fourthly, this is to subject the Word of God to the will of Man; yea God to man; so that God shall not bee beleeved to speake to us, nor wee beleeve him when he speaks, unlesse it please the Church: that is, the Pope and his Prelates; yea, there shall be no more difference between God and the Devill, truth and lying, the Sacred and Divine Scriptures, and the Alcaron of the *Turkes*, than the Church shall think fit; which is most horrible blasphemy; The Lord open the eyes of our adversaries (the Papists) to consider it.

1 Tim. 3 15.

Ioh. 5. 36.
Ibid.
Vers. 37.
Vers. 39.
1 Thes. 2. 13.

Mat. 16. 18.
1 Tim. 3 15.

Quest. How doe these holy Scriptures set forth and describe God? or what doe you beleeve God to be, according to the Scriptures?

Answ. *I beleeve by the Scriptures, that God is a Spirit, being of himselfe, and giving being to all things; Infinite, Eternall, Almighty, knowing all things, &c. Wisedome, Goodnesse, Mercy, Truth, Justice it self, &c. The Father, the Son, and the Holy Ghost; The Creator, and Preserver of all things; The Redeemer and sanctifier of his Church.*

Expli. None must imagine, that I have set downe all that can be said of God, for there are many other particulars in the holy Scriptures; but these are the heads: neither can the knowledge of Men and Angels expresse fully the amplitude of his Essence and glory, though that so much as is availeable for us to know, himself hath revealed in his Word; for it is most true, that a learned man said; God cannot be defined without his own Logick. This is not a Definition, but a Description taken out of the Scriptures, consisting of three parts; first, of Attributes; secondly, of Relations and proprieties of Persons; thirdly, of Actions and Effects, which are generall, as Creation and Providence; speciall, belonging onely to his Church, which are principally two, Redemption, and Sanctification. Of these I purpose (according as God enableth) to enquire in order, according to the Scriptures; and first, I will briefly expound the Attributes as they are alleged.

Ramus.

We beleeve that God is a *Spirit.* Now this Word *Spirit*, is taken many ways, but when it is attributed to the God-head, it is either essentially taken, or personally; here not personally, for so it is onely attributed to the third person, but essentially, and so the meaning is, that God is most simple, without composition, meerly incorporeall, neither to be perceived by any bodily sense, according as you read that Christ distinguisheth.

Iohn. 4. 24.

Luke 24. 39.

That God *is of himselfe*, and *giving being to all things*, is proved. And this of all other Attributes best setteth forth what God is, and is most peculiar to him, signified by the name *Jehovah*, which principally betokeneth two things; first, the Eternity and alwayes-being of God; secondly, his cause of being to all other things, specially his promises; and therefore was it that God told *Moses*, that he was not known to *Abraham*, *Isaac*, and *Iacob*, by his name *Jehovah*, because the promise of the Land of *Canaan* was not performed unto them: Hence also it is, that usually in the Prophets, when either some speciall mercy is promised, or some extraordinary judgement threatned, the name of *Jehovah* is affixed, which is a name incommunicable unto any creature, and ineffable; not in respect of the letters (as thought the Jewes) but of that which is thereby signified; the Nature and Essence of God.

Exod. 3. 14.

Exod. 6. 3.

Infinite, is that, which can neither be comprehended by any creature, nor contained, nor circumscribed in any space, or bounds; but being whole and the same every where, filleth Heaven and Earth, not onely with his vertue and operation, but with the greatnesse of his Essence; And thus is God infinite.

1 Kin. 8. 27.
Ier. 23. 24.
Psal. 90. 2.

Eternall, is that, which never hath beginning nor end of his Being; And such is God.

Almighty, is that, which without any difficulty or labour, onely by will, can effect and bring to passe all things, which he willeth, or which in his Nature, or Majesty, he can will, and that in an instant; And so we beleeve of God.

Gen. 17. 1.
Psa. 115. 3.
Mat. 19. 26.

By *Omniscience*, or to know all things, when we attribute it to God, is meant, that God doth alwayes most perfectly understand, and in a wonderfull manner unknown to us, see and behold himselfe, and the whole order and purpose of his mind, revealed in the nature of things, and in his Word; and whatsoever agreeth or disagreeth therewith; and all the works,

works, words and thoughts of all men, and all creatures, paſt, preſent, and to come, with all the cauſes and circumſtances of all things; and this is proved.

For the reſt of the Attributes, as *Wiſedome*, *Goodneſſe*, *Mercy*, *&c.* they need no Expoſition; Onely this is to be remembred, that we beleeve, not onely, that God is *Mercifull*, *Wiſe*, *True*, *&c.* but *Mercy*, *Wiſedome*, *Truth*; becauſe they are his Eſſence, and Being; even every one of them being his whole Eſſence. So that as we conſider theſe in God, they neither differ from one another, nor from the Eſſence of God; though they beget divers conceits of them in our underſtanding; and ſo if there be any difference between them, it is onely Rationall or in our Reaſon, which ceaſeth alſo, the operation of our underſtanding being taken away. Pſal.147.5. Rom.11.33.

Now whereas Juſtice and Mercy may ſeem to be two oppoſite things; In very deed they are not two things in God, but that One Divine Eſſence, which is diſtinguiſhed according to divers objects and effects, not in it ſelf, but according to us; the Divine Eſſence being called Mercy, when it freeth the miſerable; and Juſtice, when it judgeth the guilty; being ſtill the ſame in it ſelf; as the heat of the Sunne is the ſame, which ſoftneth the waxe, and hardneth the clay. Whereas alſo theſe Attributes are often propounded as things unequall in themſelves; as that God is much in mercy, ſlow to wrath, &c. We are to know that the Attributes are not unequal, but onely their operations and effects towards us; as Gods mercy is more than his anger, not in regard of God, or in the nature of God, as when in the temperament of men, choler or flegme, &c. are predominant, but in regard of the effect towards us, for the comfort of them which repent. In the Creatures theſe are Accidents, that is, Qualities which may be changed, loſt, increaſed, or diminiſhed; but not ſo in the Creator, for nothing is Accidentall in him, but Eſſentiall; and therefore by ſuch forme of ſpeech is ſignified, that God is alwayes the ſame, like himſelf; Unchangeable, either in regard of time, or the malice of the creature. As in the creature, the perſon, which hath life and wiſedome is one thing, and the wiſdome and life in the creature another thing; but in God they are not diſtinct from his Eſſence; but his Life and Wiſedome are his Eſſence, and cannot be changed in him as in the creature: When we ſay then that God is *Mercy*, we meane an Eſſence, ſhewing *Mercy*, and ſo of the reſt. Theſe things are proved. Num.33.39. Mar.3.16. Pſal.103.13.

Vſe. 1 That we remember exceedingly to praiſe God for his Word, whereby he hath made himſelfe manifeſt, who otherwiſe could never have been comfortably known of us: For as we cannot ſee the Sunne without his own light; ſo not God, if our Sunne of Righteouſneſſe had not revealed him. A certain Heathen Philoſopher, called *Simonides*, being asked of *Hiero* the King, what God was, demanded a days reſpit, then two days, afterward three; and being asked why he did ſo; anſwered, that the longer he thought what God ſhould be, the leſſe he underſtood of him. What was the reaſon that ſo wiſe a man was to ſeek herein? Becauſe he wanted the Word of God to direct and teach him. And therefore a wiſer than he ſaid well; *It is hard to find God, but to underſtand him unpoſſible.* But now, to underſtand ſo much as his pleaſure is we ſhould know, and is neceſſary to life, is poſſible through his infinite goodneſſe by his Word; for the which to him be praiſe for ever. Iam.1.17. 1 Tim.6.15. Ioh.1.1. Plato.

The beginning of Piety, is to think aright of God; of whom to make ſuperfluous queſtions, is a very ſickneſſe of the mind; we muſt therfore be carefull that we ſuffer not our minds to rove beyond the rules of the Word, but that we ſtay all our thoughts and conceits of God therein. For the Scriptures muſt be the bounds of our thoughts and ſpeech of God; and withall we are bound to know what therein is reveiled of him: There is a wonderfull and ſecret Name of God, which he will not have knowen; and there is a wonderfull and excellent Name, which we muſt know upon perill of our beſt lives. Concerning which point one of the Ancients giveth notable counſell. *Thoſe things* (ſaith he) *which God will have hidden, ſearch not; thoſe things which he hath made manifeſt, deny not; leſt in them, thou be unlawfully curious; in theſe damnably ungratefull.* *Vſe.*2. Deut.29.29. Gen.32. Pſa.79.6. Ier.10.25. Ambroſe.

God is *Almighty* knowing all things, *Mercy*, *Juſtice*, *Truth*, &c. The knowledge of theſe things availes not without application: Many can ſay, and prove by Scriptures, that God is *Juſt*, but they feare him not; and *Mercifull*, but feel him not; and *True*, but glorifie him not; As a ſword in a ſcabberd, or in the hand of a child, ſo is the knowledge of theſe things without application: Therefore we muſt labour to know theſe things in all wiſedome and underſtanding; Otherwiſe we are no better than the Devill, who knows more Hiſtorically, than many deep learned Divines; but it is to his greater condemnation; as *Salomon* ſaith; *I have ſeen vices reſerved to the hurt of the owner*: So even knowledge without wiſe application and uſe, is hurtfull to them that are endued therewith. Knoweſt thou that God is Juſt? feare him; that Mercifull? love him; that preſent every where, and knowing all things? walk uprightly; Beware of hypocriſie, be a fraid of that in ſecret, and in the dark, which thou wouldeſt be aſhamed of at noon-day. Againe, Is God *Juſtice*, and *Truth* it ſelfe? Then woe to the wicked; for if God be himſelfe, they ſhall ſurely be damned without repentance. Is God *Mercy* and *Truth* it ſelfe? Then be comforted thou which art penitent; *For though a woman ſhould forget the child of her wombe, yet the Lord will not forget thee*: Yea, *the mountaines ſhall remove, and the Hils fall downe; but my mercy ſhall not faile, nor my covenant of peace fall away*; ſaith *Jehovah, who hath compaſſion.* *Vſe.*3. Col.1.19. Eccleſ.5.12. Eſay.49.15. Eſay.54.10.

Thus much of Divine Attributes, now of Relation of Perſons;

Qu. You ſaid that God is the Father, the Son, and the Holy Ghoſt; are there not then three Gods? Mat.3.16, 17. & 28.19.

Anſwer. *No; theſe are three Perſons, ſubſiſting in the Divine Eſſence: I beleeve there is but one God.* 1 Ioh.5.7. Deut.6.4. Eſay 44.6. 1 Cor.8.6.

Explic. That there is one God, and three Perſons, is a myſtery propounded in the Scriptures to our faith to beleeve, not to our reaſon to diſ-

Eph. 4. 5. 1 Tim. 2. 5. diſpute, and diſcuſſe: We know it is ſo, becauſe God hath ſo revealed, but the reaſon of it we are not capable of; and therefore wee muſt be wiſe unto ſobriety, admiring with humble acknowledgement this great myſtery. We may not be ignorant of it, nor curious in inquiring into that which is not manifeſted; both are very hurtfull.

This then muſt be holden, that the Godhead, or Eſſence of God is one undivided; the Perſons onely diſtinguiſhed, not Eſſentially, for every one hath the whole Eſſence of the Godhead, and is that only true God; nor only rationally, but really, and yet in a manner incomprehenſible and unknown of us. The Father is that God, ſo is the Son, ſo is the holy Ghoſt; Not three Gods, nor three Eternalls, but One, as *Athanaſius* excellently in his Creed; Neither afore nor after other: And yet the Father is not the Son, nor the Sonne the Father, neither of theſe the Holy Ghoſt, nor the Holy Ghoſt either of them, but really diſtinguiſht one from another in regard of their Perſons; So that the Father is another perſon from the Son, not another thing, or another God, &c. We muſt beleeve the Eſſence to be one, the Perſons to be three, neither confounding the Perſons, nor dividing the Subſtance.

Vſe. 2. Be exceeding carefull rightly to underſtand theſe things: For as *Aug.* wee cannot live well, unleſſe wee beleeve well of God; and again, Errour is no where more dangerous; ſeeking and ſtudy no where more painefull; Finding no where more profitable. If wee conceive amiſſe here, to whom are our prayers directed? to whom our Worſhip? Not to the true God, but to the frame of our own braines. When we pray therefore, ſometimes naming the Father, ſometimes the Sonne, ſometimes the Holy Ghoſt, we direct our prayers to the Divine Eſſence, and together to the three Perſons: becauſe we believe and profeſſe, not only thdt the three Perſons are the true God, but that every Perſon is (not a part of that one Divine Eſſence,) but the whole Divine Eſſence, that is, the only true God, beſides whom there is noother. They that call upon one of the Perſons, as ſeparate from the reſt, erre from the true God, according to that of our Saviour; *The Lord enlighten us.*

Ioh. 5. 23.

Queſt. What mean you by theſe words, Eſſence and Perſon?

Anſ. *Eſſence is the Nature common to the three Perſons, being the ſame, undivided and whole in every of them, ſubſiſting by it ſelfe: A Perſon is a Subſiſtence in the Divine nature, or that one Eſſence; which being referred to the other Perſons, is diſtinguiſhed from them by an incommunicable Property. And thus is the ſacred and ſecret myſtery of the Trinity in Vnity, and Vnity in Trinity, for ever to be adored.*

Explica. Theſe words, *Eſſence*, *Perſon*, as alſo *Trinity*, *Vnity*, are not all in the Scriptures, but the things ſignified by them are; which termes the Church hath been driven by a neceſſity of ſpeaking to finde out, and to uſe, to avoid the ſnares of Hereticks, who under the words of the Church, in time paſt hid their hereticall pravities, and ſo by their likely ſpeech, conveyed their poyſon to the unskilfull. As the Church acknowledged God to be one; ſo the Heretickes, but in a diverſe ſence. The Church, one in Eſſence; the Heretickes not ſo; but one in conſent and will, &c. And therefore the Church out of the common and uſuall manner of ſpeaking, upon this neceſſity, borrowed certain termes to defeat the Hereticke: which termes it hath taken, not as though theſe or any other could fully expreſſe this myſtery, but, that it might not wholy bee concealed: of the which an Emperor ſpake well and modeſtly; Wee ſpeak of theſe things, not as we ought, but as we can. Gratian to Ambr.

Neither doth the Church uſe theſe termes *Eſſence*, *Perſon*, in their common and uſuall meaning wholy; as namely, The Eſſence of man is a thing communicable, but it is an univerſall Name, which truly exiſteth not by it ſelfe, but is onely a collection of the minde, and therein conceived. But *Eſſence Divine* as it is communicable, ſo alſo it truly is and ſubſiſteth, and is not an imaginary thing as the former; nor an univerſall name, as the Philoſophers ſpeake of the humane Eſſence; but the *Divine Nature*, ſubſiſting indeed, being common to the three Perſons, and whole in every one.

So alſo of the word *Perſon*. In men, what a perſon is, wee underſtand; as *Peter*, *Iohn*, and *Paul*, are three perſons to whom is common one humane nature; So, Father, Sonne, and holy Ghoſt, are three Perſons, to whom is common the Divine nature; but here is wonderfull diſference: Firſt, The Divine nature common to the three Perſons, truly ſubſiſteth; ſo doth not the humane, which is common to all men. Secondly, The three Divine Perſons differ not in ſubſtance: but the three humane Perſons doe ſubſtantially differ, ſo that one whole, is wholy diſtinct from another. Thirdy, In the humane Perſons, there is a difference between them, in time, as one younger than another; In dignity, one more worthy than another; In will, one contradicteth another; In workes one laboureth more than another: but there is none of theſe things in the Divine Perſons. Fourthly, In humane Perſons it followeth not where one is, that there the other ſhould be; *Paul* is at *Rome*, *Peter* at *Antioch*: but in the Divine it is otherwiſe; where one is, there are all, for their common and undivided Eſſence. Theſe things are after an unſpeakeable manner. John 8. 29.

Vſe. That as we reverently thinke of this wonderfull myſtery, ſo that wee wiſely ſpeake of it, not taking to our ſelves liberty to uſe new formes of ſpeaking, or to ſwarve from the received cuſtome approved by the Church according to the Scriptures: but that as dutifull children wee tie our ſelves to her wholeſome Language. For as Saint *Hierome* ſaid, Hereſie breedeth out of words improperly uttered. And Saint *Auguſtines* caveat is ſingular. If thou canſt not find what God is, yet take heed to think of God that which he is not. This Doctrine of the true God, one in Eſſence, three in Perſon, is moſt religiouſly to be learned, kept, profeſſed, maintained, and taught in the Church, both for the glory of the true God, and alſo to diſtinguiſh us from Jewes, Turkes, and Infidels; and for our owne comfort and ſalvation, as it is ſaid: *Hee which denieth the Sonne, hath not the Father.* And, *Hee that honoureth not the Sonne, the ſame honoureth not the Father which hath ſent him.* And, *No man can ſay, that Ieſus is the Lord, but by the Holy Ghoſt.* Therefore wee conclude, that the doctrine of the Trinity ought in ſome meaſure to 1 Iohn 2. 23. Iohn 5. 23. 1 Cor. 12. 3.

be known and beleeved, and that ſuch faith is neceſſary to ſalvation.

Queſt. What is the Father?

1 Ioh. 5.7. 1 Cor. 8.5,6. Iohn 1.14. Mat. 10,20. Rom. 8.11. 1 Ioh. 5.7. Ier. 23.6.

Anſwer. *The Father is the firſt Perſon in the Trinity; that onely true God, not begotten nor proceeding; but being of none, and from everlaſting begetting the Sonne, and ſending forth the Holy Ghoſt.*

Queſt. What is the Sonne?

Iohn 1.1. Rom. 9.5. 1 Iohn 5.20. Pro. 8.22.

Anſw. *The Sonne is the ſecond Perſon in the holy Trinity; that onely true God, not created, but begotten from everlaſting, of the Father; with the Father ſending forth the Holy Ghoſt.*

Queſt. What is the holy Ghoſt?

Iohn 1.14. Gal. 4.6. Rom. 8.9. 1 Per. 1. 1 Iohn 5.7, Act. 5.3,4. 1 Cor. 3.16.

An. *The holy Ghoſt is the third Perſon in the holy Trinity, that only true God, not made, nor created, nor begotten, but proceeding from the Father and the Son.*

Explica. The Father is God onely, ſo are the Son and holy Ghoſt; and therefore when you read in the Scriptures, that the Father is the onely true God, and onely wiſe, and onely hath Immortallity, and ſuch like, remember to underſtand that it is ſpoken excluſively, not in regard of the other Perſons, but in regard of Idols, and the Creatures. The Father is the firſt Perſon, the Sonne, the ſecond, the Holy Ghoſt, the third; not in time and dignity, but in order; all equall in all attributes and works, though in regard of us, creation be attributed to the Father, redemption to the Son, and ſanctification to the Holy Ghoſt, without excluding the other Perſons; for one and the ſame God doeth all theſe things, according to a common ſaying: *The works of the Trinity out of it ſelf are undivided.* So theſe Perſons are two wayes diſtinguiſhed, firſt, by their common outward operations, which with a common efficacy they work in, and toward the creatures; ſaving always this order of the Perſons, that the Father worketh of himſelf by the ſon and Holy Ghoſt, the Sonne and the Holy Ghoſt, not of themſelves, but by themſelves. Secondly, they are diſtinguiſhed by perſonall properties, and inward affections which they have towards themſelves; The property of the Father, to beget, and to be of none; The property of the Sonne, to be begotten of the Father; The property of the Holy Ghoſt, to proceed from the Father and the Sonne. Where we muſt obſerve, that we may not ſay the Godhead begets, or is begotten, or proceedeth, but the perſon; the Sonne and the Holy Ghoſt being of themſelves, as they are God; of the Father, as Perſons; the Eſſence of the Sonne and Holy Ghoſt wanting beginning; their perſons having the Father for their beginning from everlaſting. For the Eſſence of the Deity is to be diſtinguiſhed from the manner of ſubſiſting in the ſame.

If any ſhall deſire to know what is the meaning of the generation of the Sonne, and proceeding of the Holy Ghoſt, and how they differ: let this ſuffice to the ſober; that by generation and proceeding, is meant a receiving of the Eſſence from another; nor by alienation, diviſion, extenſion, propagation, multiplication, derivation, tranſfuſion, or effuſion of the Eſſence; but by communication; ſo that as it is wholly ſtill in the Giver, ſo alſo it is in the Receiver; yet with two cautions. Firſt, that we conceive no ſuperiority or inferiority, betweene that which giveth, and that which receiveth. Secondly, that we think of no priority or poſteriority in time, or dignity between that which is begotten, and that which proceedeth. And for the diſtinguiſhing of theſe, I know no other art but this, that the Sonne is begotten, and proceeds not; and the Holy Ghoſt proceeds, and is not begotten; For that which is not written, is not to be ſpoken or thought. There is a difference betweene them, but I am not able to unfold it, ſaith Saint *Auguſtine*, becauſe both the generation of the Sonne, and the proceſſion of the Holy Ghoſt are in effable. And yet the ſame Saint *Auguſtine* goeth thus farre, ſaying, that That which is begotten, proceedeth, but that which proceedeth, is not begotten; The firſt part of which ſpeech being underſtood of the inward workes (as they are called) of the Deity, I dare not avow; becauſe theſe are ſpeciall proprieties of perſons, admitting no ſuch communication. To conclude this whole point, let us hear *Nazianzene*, who being preſſed of one, to ſhew the difference betweene proceeding and being begotten; Doe thou tell me (ſaith *Nazianzene*) what is Generation, and I will tell thee what is Proceſſion, that we may both run mad, in ſearching into the unrevealed ſecrets of God.

Vſe. Wiſd. 1.4. Iohn 9.39. Iohn 12.16. Gal. 6.16. Acts 1.7. Pſa. 25.9. 2 Cor. 10.5. Heb. 11.3. Luke 11.13. Iohn 16.13. Pro. 2.5.

Wouldſt thou underſtand theſe high and reverend Myſteries? Repent then of thy ſinnes: For ſuch wiſedome entreth not into a defiled ſoule, and ſinne blindeth the eyes of the ſeer; Straggle not out of the bounds of the Word; for that is given to be thy Rule. Deſire not to know that which is not revealed, neither be inquiſitive after ſuch things; for that is dangerous, vanity, and pride. Bring to the ſtudy of this Myſtery, an humble and a teachable mind; for ſuch ſhall underſtand the ſecrets of God. Captivate thy reaſon, and advance thy Faith; for here reaſon is dazeled with the brightneſſe, which Faith apprehends. Vſe frequent and fervent prayer; for prayer is the key of heaven, and ſuch receive the Spirit, which teacheth and leadeth unto all truth. Obſerve theſe things, and thou ſhalt underſtand and find the knowledge of God. *The Lord give us underſtanding in all things which it is our duety to know, and without the knowledge whereof we cannot be ſaved.* Amen.

Thus much of the Relations of Perſons, where of the Doctrine of the Trinity; now follows the conſideration of the Actions aſcribed to God, and firſt, of generall, Creation and Providence.

Qu. What is Creation?

Gen. 1. Iob 9.8. Pſa. 146.6. 1 Cor. 8.6. Heb. 1.2 Iohn 1.3. Col. 1.16. Pſa. 33.6. Gen. 1; 1. Exod. 20.11. Pro. 8.24.

Anſ. *Creation is a work proper onely to God, undividedly common to the Father, the Sonne, and to the Holy Ghoſt, whereby in the beginning, and in the ſpace of ſix days, God made of nothing, the Heavens and Earth, and all the hoſt of them, viſible, and inviſible, to the glory of his Name, and the uſe of Man.*

Explication. The worke of Creation is common to the three Perſons, as is proved, though aſcribed to the Father in our Creed, as to the Fountaine, and Beginning, Originall, (not Temporall) of the Deity: And this Creation is two-fold. Simple, *viz.* A producing of things out of Nothing, negatively taken; or in Reſpect, *viz.* A producing of things out of matter *præ-exiſtent* undiſpoſed. So that theſe words, *Of Nothing*, ſignifie both order, as if we ſhould ſay, when there was nothing; after, whatſoever is,

Rom.4.17. Heb.11.3. Gen.2.1. Exod.20.11. Col.1.16.

is, was made: and alſo a ſimple denying of the habitude and fitneſſe of the materiall cauſe. If any ſhall ſay, as of old ſome Heathen, That of Nothing, Nothing is made: wee may anſwer thus; It is true, of a Phyſicall and Naturall generation and working; not true of a Divine Creation.

Pro.16.4. Pſal.8.6,7,8. Rom 1.20. Acts 14.17.

Vſe 1. The worke of the Creation, is a manifeſt conviction of the Atheiſt, the Creatures being lively repreſentations, glaſſes, and witneſſes of the infinite wiſdome and power of God. The greatneſſe of the World ſheweth his Power; The forme and beautifull diſpoſition wherein one Creature is ſubordinate to another, his Wiſdom: In the uſe, his Goodneſſe; In the form and conſtant order, his Truth is manifeſt. The Heavens declare his glory, the Firmament ſheweth his handyworke: ſo doth the earth alſo, which is full of his goodneſſe, and the wide ſea, wherein are things creeping innumerable, both ſmall and great beaſts. Conſider (not onely *Behemoth*, but) the ſmalleſt Fly, (not onely the tall Cedars, but) the loweſt ſhrub, and ſmalleſt herb or flower; yea, thine owne body (the Epitome of all) with *David*, and thou ſhalt find, that all theſe with one voice proclame, and ſay; *it is Hee, it is Hee which hath made us.* Even as the worke argueth the worke-man; ſo the creatures the Creator. Doeſt thou ſay, Who ſaw God? Thou foole, who ever ſaw the winde? yet thou heareſt the noiſe of it, and feeleſt it. So the inviſible God is manifeſt in his viſible works; whom acknowledge, leſt thou feel the ſtormy wind and tempeſt of his wrath.

Pſa.19.1. Pſal.33.5. Pſa.104.25. Pſal.139.14. Pſal.100.3.

Conſider ſeriouſly the work of the Creation, that thou maieſt learn, both the better to know God, and to celebrate his goodneſſe, wiſdome and power. There is not the leaſt flie, but if the faſhion, nimble activity, &c. nor the moſt contemptible herb, but if the colour, the qualities, &c. be conſidered, might give us plentifull occaſion of praiſes to our God the Creator. Verily, the negligence of the moſt part of Chriſtians, is this way moſt apparent and teareſull. For God hath ſo made his marvelous workes, that they ought to be had in remembrance, which are ſought ought of them that love them. Yea, whereas the Lord could have made the world in an inſtant, it pleaſed him to take ſix daies to finiſh the Heaven and the Earth with all the hoſt of them, to this end (wee may well ſuppoſe) that we ſhould take good notice of the ſame. For this was the Sabbath ordained, that wee might preſerve the memory of the Creation, and praiſe the Lord; though now a greater worke be added, which is Redemption by the blood of *Ieſus*. This hath been the practice of the Saints, as may appear in the example of *David*. Surely hee is unworthy of his Creation and being, which finds nothing in or out of himſelfe, whereby he may ſtir up his dulneſſe to praiſe God. Alaſſe, for the moſt part wee conſider in the creatures nothing, but that which ſerves for our backes and bellies; whereas the right uſe conſiſteth not onely in the maintaining of life, but alſo in teaching us the inviſible things of God. If a cunning painter ſhould bring us into his ſhop, to behold his curious Pictures, beautifully ſet forth with much Art, would he not be offended, if we ſhould not vouchſafe them the looking on, nor commend his Art? So perſwade thy ſelfe, whoſoever thou art, that readeſt the things, that the mighty Creator is offended with thee, when all his works, even unſenſible creatures praiſe him, if thou beeſt dumb; how much more when they declare his glory, if thou by thy wickedneſſe bringeſt diſhonour to his name.

Pſal.111.2,4. Pſal.26.7. Pſal.8. & 104. 2c.

Queſt. The Hiſtory of the Creation is ſet down in the firſt of *Geneſis*; but I finde no mention there of the Creation of Angels: what think you of that?

Gen.1.1. Col.1.16.

Anſ. *I verily beleeve that both good and evill Angels were in thoſe ſix daies created of nothing; all good at the firſt, but changeable; Spirituall ſubſtances, of ſingular wiſdome, power and nimbleneſſes, but the very day and time exactly of their creation I know not, neither is it revealed.*

Queſt. What are the good Angels?

Pſa.103.20.

Anſwer, *They are all miniſtring Spirits, ſent forth to miniſter for their ſakes which are heires to ſalvation.*

Queſt. What are the evill Angels?

An. *They are ſpirituall ſubſtances, which being created good in the beginning, ſtood not in the truth, but of their own will fell from their happineſſe. Theſe we call Devills; but of the number of them that fell, and their ſin, what certainly it was, and of the exact time of their fall, I profeſſe ignorance.*

Expli. The queſtion of the exact Day and Time of the Creation of the Angels, is, if not curious, yet obſcure, becauſe not revealed. Elder and later Divines have diverſly conjectured; ſome, that they were created before the Beginning; which is falſe, becauſe that before the beginning of Time, there was nothing but Eternity, nothing but God; ſome, in the beginning, before the world; ſome, on the firſt day; ſome, on the fourth; ſome, on the ſecond, together with the Heaven of Heavens, where they ſee the face of God: For all theſe learned men have their Reaſons; of all theſe, I think the laſt to be moſt probable.

Alike obſcure is the queſtion of the particular ſinne of the Angels which fell, concerning which are divers opinions; ſome out of *Gen.6.2.* have affirmed, I know not what kind of ſcortation and filthineſſe; Others envy, becauſe of the decreed exaltation of the Humane nature in Chriſt, above the Angelicall; Others, the ſinne againſt the Holy Ghoſt; Others, the breach of ſome ſingular Law, as was the ſinne of our firſt Parents; Others Pride, and affectation of Divinity. Of all theſe, the firſt is moſt groſſe; the laſt is the moſt probable from that Scripture, 1 *Tim.* 3.6. But in aſmuch as that place may be otherwiſe expounded; and that pride is in every ſinne (committed of deliberation;) and and Affectation of Divinity (whether of equality or likeneſſe) no where in the Scriptures affirmed, I hold it to be ſafeſt, of the certainty thereof to profeſſe ignorance, as in the anſwer.

The Angels are the moſt noble of all the creatures; of whom many things are curiouſly inquired; of their degrees, language, knowledge, power, number, &c. but this ſhall ſuffice, that wee know they were created of ſingular power, knowledge and wiſdome, yet finite: neither knowing all things, no not the heart of man, neither able to do all things; for theſe are proper to God. We may confeſſe order amongſt them; but it were raſhneſſe to take upon us to declare it. This is certaine, they which abide in their

goodneſſe, have it from the grace of their Creator, needing Chriſt as a Mediator or head to conſerve them in their happineſſe, though not to redeem them. Alſo we are not to be ignorant, that though God needeth not their miniſtery; yet it pleaſeth him to imploy them for the puniſhment of ſinners; chiefely for the good of his children: And yet not ſo, that every one hath aſſigned him at his birth, one good, and another evill Angell, as ſome have without warrant affirmed. And as for evill Angels, beſides that which hath been ſpoken, we are to remember, that they are, in regard of their ſubſtances, the creatures of God; of whom we may acknowledge one chiefe, becauſe the Scripture ſpeaketh of the Prince of Devils, and of the Devill and his Angels. That they are of wonderfull knowledge and power, though limited; And that they are of exceeding malice toward Chriſt, his Goſpel, and his Church, as every where is manifeſt in the Word, and by daily experience.

Iob 1 12. & Mat. 8. 13.

Vſe 1. Not to invocate or worſhip good Angels, for they are creatures; yet wee deny not, but they ought to be honoured, by thinking reverently and rightly of them, by loving them, imitating them, and praiſing God for honouring us ſinfull men with the guard, attendance, and miniſtery of his holy Angels.

Iud. 13. 16. Mat. 4. 10. Col. 2. 18. Rev. 19. 10 & 22, 9.

Vſe 2. That wee walke ſoberly, and in the feare of God, becauſe of the Angels, who as they note our behaviour, ſo they rejoyce at the converſion of ſinners.

Luke 15. 10.

Vſe 3. For evill Angels, remember firſt to hate all ſinne, in aſmuch as the Devill is an accuſer of us, and a deadly enemy of our ſalvation, ſeeking as a roaring Lyon to devoure us, endeavouring by all meanes, as *cyprian* ſaith, being loſt himſelfe, to make others the children of perdition: to put on the whole armour of God, and to reſiſt him; and to keep watch and ward againſt ſo ſubtill, malicious, watchfull, powerfull, and unwearied an enemy; and this with ſo much the more aſſurance, becauſe this whole power of darkeneſſe is overcome and vanquiſhed by our Lord Jeſus Chriſt, to whom be praiſe for ever, *Amen*.

2 Pet. 2. 4. 9. 2.

Q. Well, you ſay the World was created in ſix daies, with all that therein is. What did God create the firſt day?

Anſ. *In the firſt day were created the Earth, Waters, and the Light.*

Explica. God, as a moſt wiſe Builder, begins this goodly frame of the World at the foundation, the Earth and the Waters, providing alſo light for it, the firſt and chiefeſt grace of a building: Theſe three God created the firſt day; and that by his Word; not a word ſpoken, or ſounding; but by his commandement, or by his eſſentiall Word. The Earth was without form, and void, that is, not as it is now, dry, ſolid, appearing fruitfull; diſtinguiſhed by hils, vallies, rivers, &c. The abſence of theſe, is underſtood by thoſe words, *without form, and void*: yea, it had not the name of Earth; for that name it had the third day, here ſo called by anticipation. It was not onely empty and veid, but drowned as it were, in a moſt deep gulph of waters, and ſwimming in the ſame; being like unto a ſlimy or muddy ſubſtance; not appearing, untill by that power of God it was compacted into a ſolid maſſe, and drawne out of the depth, and received the form of the Earth, which was the third day.

Gen. 1. 12, 3, 4, 5.

And darkeneſſe was upon the face of the deep. Then God ſaid, *Let there be Light; and it was ſo, &c.* This darkeneſſe, underſtand not a ſubſtance created of God, but a primitive quality of the rude maſſe of Earth and Water commingled; that is, a defect of light, or rather a meere negation, and nothing. And whereas the Scripture ſaith, that God creates darkeneſſe, it is to be underſtood, by accident, becauſe hee takes away the light. This darkneſſe was upon the face of that watry and muddy body, and began with the ſame.

Eſa. 42. 16. & 45. 7.

The light ſpoken of, I think to be meant, not a thing altogether immateriall, or ſubſiſting without a ſubject; but a lightſome quality diſpierced over the face of the Deepe, whereby it was ſo illuſtrated, that it wholy might be diſcerned. The time of this firſt darkneſſe, and the firſt continuance of the light following, made the firſt naturally day; the Darkneſſe being called Night, and the Light Day; which Light went and returned by the wonderfull appointment of God till the fourth day; when the order of Day and Night was to be diſpoſed by the Sunne. This darkneſſe and light God ſeparated one from the other, both in regard of time and place, and alſo in regard of quality, that there ſhould be a naturall, and formall repugnancy between them, mutually to expell, and ſo ſucceed one another.

Vſe 1. Firſt here, as in all other works of the Creation, (to note it once for all) the wonderfull power, wiſdome, and goodneſſe of God is to be magnified, that of nothing hath made all theſe things.

Vſe 2. Here conſider that of Saint *Paul*, God that commanded the light to ſhine out of darkeneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt. Whereby we may note, that the worke of grace in our hearts, whereby wee know and behold God, in the amiable face of Jeſus Chriſt, is a work equall to the firſt creation of light. And that as the earth was without form, and void, partly in reſpect of want of light: So a conſcience wanting the light of grace, and the illumination of the Spirit, is moſt miſerable and wretched. And as the light is precious, and it is comfortable to the eyes to behold the Sun: ſo the comfort of comforts is this, when the conſcience ſeeth and by faith diſcerneth the countenance of God appeaſed and favourable in Jeſus Chriſt.

2 Cor. 4. 6.

Eccl. 11. 7.

Vſe 3. God divided between Light and Darkneſſe, and there is no communion between them. Therefore to mingle the light of Truth and Grace, with the darkneſſe of Error and ſin, is to confound the Divine order of things. Hath God cauſed the light of his glorious Goſpel ſo to ſhine unto thee, that thou art become a child of light? and hath he made thee meet to be partaker of the inheritance of the Saints in light? See then that thou have no fellowſhip with the works of darkneſſe, as Drunkenneſſe, Whoredome, &c. but rather reprove them, having thy converſation with ſuch purity and brightneſſe of godlineſſe, that thou mayſt ſhew forth his prayſes who hath called thee out of darkneſſe into his marvellous light.

2 Cor. 6. 14.

Q. II.

Qu. What did God create the second day?

Answer. *I believe that on the second day, God made the Heavens, and divided the waters which were under the Firmament, from the waters which are above the Firmament.*

Explicati. It is holden by some (whom I much reverence, and whose opinion I doe not altogether reject) that all other creatures were made of the matter of the Earth and Water which were created the first day. But I think rather that they were all (mans body onely excepted) created of nothing? for first it is no where said, that the Heavens and the rest were made, of the first matter. Secondly, all sounder Philosophy holdeth the substance of the Heavens to be most pure, and of a divers kind from the matter of the Elements; and the rest of the creatures, both herbs, plants, fishes, and beasts, to consist of the foure Elements, and not of one or two alone. Thirdly, it would otherwise follow, that the Element of fire, should be made of the Elements of Water and Earth, which (me thinks) is not according to reason. Fourthly, this doth more illustrate the absolute power of God, attributing unto him the more noble and proper work of creation, which is, to make of nothing; hereby also the occasion of many fruitlesse questions about the matter of birds and fishes, &c. being taken away. Lastly, Saint *Paul* saith that the things which are seen, were not made of things which did appear; but if the rest of the creatures were made of the matter of first day, then they should be made of that which did appeare.

Heb. 3.

Gen. 1. 6. 7. 8.

God therefore (as I suppose) not of water but of nothing, made the Heavens, with their motion, together with that wonderfull space from the face of the Earth, to the uttermost Heavens, called a spreading over; called also the Firmament, not as though it were hard or solid, but (being of a most pure matter,) because of the constant and enduring firmnesse of it, by the which it is not worne through the continuall motion, but remaineth such as it was framed of God in the beginning: Which Heavens are by Philosophers curiously distinguished; In Scripture we read of three Heavens: The lowest, which is the Aire. The second, which are the Celestiall Orbes, or the Aspectable Heavens. The third, the Heaven of the blessed; the Heaven of Heavens; Paradise, into the which *Paul* was wrapt, and Christ ascended, the House and Throne of God; his Seat and habitation; not that God dwelleth there, and is contained therein as in a house, but because he ineffably shineth there in majesty and glory, and communicates himself to the blessed Angels and men. Understand then, that these highest Heavens are called the Seat of God, by the manifesting of his glory; of Angels and men, by the comprehension of their natures.

Esay. 40. 22. & 42. 5. Psa. 104. 2.

The waters above the Firmament, are the clouds over our heads, in the middle Region of the Aire, which God divided from the waters which covered the face of the Earth, that it might be a preparation for the appearance of the Earth the third day. God divided these waters, not by their Centre, as if one divide an Apple into two equall parts; but in the midst, or betweene the middest of the waters, orbicularly, or round about the whole compasse of the same, as in a ball of foure colures, if one should take the two utmost round about, and stretching them to a larger concavity and hollownesse, should so divide them: So God did divide, or make thinne and spread abroad the outmost halfe of the waters, that part of them should be above the Firmament, that is, not above all the Heavens, but above that part of it, which is from the face of the earth, and sea, unto the clouds, which is called Heaven, Ver 20.

Vse. Let all the inhabitants of the Earth serve God, and feare before him, who is able every moment to let fall the clouds upon us, to drowne the World; For if these waters which hang over our heads, were not by the mighty commandement of God holden up, and surely bound in the clouds, they must needs drowne up all, as in *Noahs* floud; which clouds he causeth at his pleasure to poure forth water, either for punishment or mercy; either to judge the people, or to give meat abundantly, as *Elihu* saith.

Iob. 36. 31. & 37. 13.

Qu. What did God create the third day?

Answ. *The third day God gathered the waters under the Firmament into one place, which he called Sea, and made the Earth to appeare, and dryed the same, and made all kinds of herbs and trees upon the face of the Earth.*

Gen. 1. 9. 10, 11, 12, 13.

Explication. God purposing to create many beasts, and man also, now maketh ready the place where they must be, by commanding the waters, which still covered the face of the Earth, to gather together into one place, dilating the poares and passages of the Earth, to receive the same; that the Earth might be uncovered and appeare, and together with the Sea make one round body. Also in this commandement is to be understood the continual abiding of the Sea in the place it is, with the ebbing & flowing, and motion of the same. Whereas therfore the Philosophers ascribe the motion of the Sea, to the motion of the Heavens, or to the influence of the Moone; though I deny not, but the quantity of the Waters moving, may be ruled by these causes; yet the motion it self is onely from the commandement of God, who caused the waters to ebbe and flow, before the Moon was made.

Psa. 33. 7.

Iob. 38. 8. 11. Ier. 5. 22. Psa. 104. 9.

The waters being thus gathered, and the dry land appearing, the Lord by his commandement cloathed it with all manner of herbs, flowers, trees, fruits, and seeds, not onely to cover the nakednesse of it, but also to serve the use of man and beast after to be made: The Lord commanded the Earth to bring forth these herbs, &c. out of it selfe; not as out of the matter, but as out of the originall place of them, as sometime he brought the waters of strife out of the rock, which (I take it) was not made of the matter thereof. Now whereas there be onely three kinds of plants named; the Bud, the Herb, the Tree; yet under these, all whatsoever are contained; yea, it is very agreeable, I think, that the very hurtfull and poysonous herbs were then created, though before the sin of man they were not hurtfull, neither should have been so; even as he created venimous beasts, as the Serpents, which began to be hurtfull onely after the fall.

Num. 20.

Here further we are under the commandement of God, to understand the continuall fructifying of the earth, by root or seed, or otherwise, whereby there is a kind of immortallity of the kinds of all herbs, plants, and trees, &c.

Vse

Vse 1. Nothing is more fading than flowers and herbes; yet God hath given such lively seeds unto them, that they come up again, and are conserved in their kind. Hence note (even by the direction of the holy Ghost) first our Mortality, who flourish to day, and to morrow are in the grave: Secondly, the resurrection of our body; for thus is both the resurrection of Christ, and our resurrection shadowed forth. While life lasteth, be humbled in remembrance of thy mortality; when life passeth, be comforted in hope of immortality.

Esay 40.6. Psal.90.6. John 12.24. 1 Cor. 15.16.

Vse 2. Every plant brings forth fruit according to his kinde. Consider this, and be ashamed; faith, feare, love, obedience, patience, sobriety, &c. are the fruits that thou according to thy kind shouldst bring forth, both in regard of thy first and second creation. What then is Drunkennesse, Uncleanesse, Blasphemy, Pride, Covetousnesse, &c. what fruits are these? Doth the Vine bring forth Thistles? No, it is not his kind: even so thou art contrary to kinde, when thou sinnest, and bringest not forth good fruits, &c.

Eph.2.10. Ioh.15.8.

Quest. What did God create on the fourth day?

Answ. *On the fourth day God created of nothing, the Sunne, the Moone, and the Starres; appointing them to these ends: First, to separate the day and the night. Secondly, to be for signes, seasons, daies, and yeeres. Thirdly, to enlighten the earth day and night.*

Gen 1.14,15, 16,17,18,19. Psal.33.6.

Expli. What *Ptolomy*, and our later Astronomers and Mathematicians observe concerning the motions, aspects, conjunctions, oppositions, influences, bignesse and quantity of the starres, both fixed and wandering, is wonderfull: as namely, that the least fixed star, (which are distinguished into six magnitudes) should be eighteen times bigger than the whole compasse of the earth and sea (whose Globe is holden to bee at the least twenty thousand miles about) and onely three of the Planets to be lesser, which are the *Moone*, *Venus*, and *Mercury*: And of the *Sunne* (which God created to be the Chariot of light, one of his most wonderfull workes) they write that it is of a most marvelous (yea almost incredible) bignesse, not onely in regard of his influences and effects, and light, from whom the rest of the starres receive their chiefest; but also in regard of his quantity and dimension; namely, that it is about an hundred and threescore times bigger than the whole compasse of the earth and sea, though to our sense it appear not so. These things the learned know very well, and Saint *Ambrose*, a very learned father, by evident reason demonstrateth the generall truth thereof; which I thought good to touch briefly, that all men understanding of these things, might be astonished with admiration of His greatnesse, which hath created them. But concerning the uses of these beautifull creatures, they were ordained,

Lib.4 Hexam. cap. 6.

First, to divide the day and the night by their rising and setting: the Sunne to rule the day, the Moone and starres to governe the night. Secondly, they were ordained for signes, (I understand not in regard of their situation, as to make the signes in and out of the Zodiaque) but in regard of their use, portending and signifying many things by the divine ordinance, which are necessary for the life of man. The signification of the Starres (otherwise called Prognostication) by their rising, setting, &c. as by causes or signes, are threefold: First, naturall, as of the Eclipses of the Sun and Moone, Earth-quakes, Winde, Raine, Drought, &c. Secondly, Civill, as the opportunity of many civill actions; as of fit time of Navigation for Mariners; plowing and sowing for Husbandmen; hyring and letting of ground for Householders, &c. Thirdly, spirituall, by their naturall and preternaturall affections; as of changes in Common-wealths, Wars, &c. which divers times are by Eclipses, Blazing Stars, &c. foreshowne; Which though they have, for the most part, a cause in Nature, yet by the will and appointment of God, doe fore-signifie such things, as Fore-runners of the wrath of God, as experience hath observed, as the signes in the aire which *Josephus* mentioneth, immediately fore-going in the destruction of *Jerusalem*, and the horrible signes fore-going the generall Judgement.

Eccles.3.

Wee acknowledge that the Stars have great and strong influences on the inferiour things: not in all, but onely on such which by the ordinary course of nature move without deliberation: in which number, and account, are not to be reckoned the mindes and wills of men, and the actions proceeding from these beginnings. Therefore that part of Astrology concerning the calculation of mens nativities, and the Judgement and Divination of things to come, which are contingent, as the Natures, Qualities, Fortune (as they call it) Successe, Marriage, Children, with their inclinations, kind, and time of death of men and women, we condemne as blasphemous: The Lord having not ordained the Stars to this use, as may appear by divers Scriptures, where such practice is reproved. The Devils themselves, who passe all men in such knowledge, cannot certainely thus foretell, much lesse Astrologers, and cunning men, as they are called. And so understood the fathers and professed, and the Imperiall Lawes: Astronomy is not, nor Mathematickes condemned, but this curious and damnable Astrology.

Deut.18.10, 14. Esay. 8.18. Esa.19.3,12. & 44.25 Ier.10.2. & 27. 9. & 29. 8 Esa.47.13.

The Stars were also ordained for time, dayes, and yeeres, that is, that by their motion they should be the measure of time; according to whose motions time runing, should be reckoned and distinguished into certaine parts; That one should bee Time past; another Time present; another Time to come; One Time a Yeere, another a Moneth, another a Weeke, another a Day, another an Houre, &c. Which we could neither understand, nor distinguish, without the motion of these Celestiall Bodies: whereby (as also by the two former uses) appeares most singularly, the necessity of such motions, but chiefely the wisdome and goodnesse of God; who hath not onely given to man the knowledge, and faculty of numbring, but also hath set such markes in the Heavens, whereby man should measure Time, and the continuance of his life, and of other things; without the which, wee should be like unto children, which know not their age; or like to them which sleep, which know not how Time passeth, because they number not.

Lastly, they were ordained to give light to the Earth,

Earth, and to the creatures therein; without the which they could not divide the day and the night, nor be for ſignes and ſeaſons, &c.

Vſe 1. Hereby are condemned not only all ſuch which practiſe Aſtrology, concerning divining of things to come, and telling of things loſt, as before ſpoken of, but alſo all ſuch which reſort to ſuch for counſell, or help, as by the Scriptures in the expoſition appeareth.

Vſe 2. God appointed the Stars for the dividing of the day and night; and this appointment ceaſeth not: Hence comfort thy ſelfe thus; If God be conſtant and true in this, why not then in all his other promiſes, though Reaſon ſeem to ſee, Senſe to feele, and the whole world to ſay the contrary, as the Lord himſelfe teſtifieth?

Vſe 3. God made two great Lights, the greater (which is the Sunne) to rule the day, and the leſſe (which is the Moone) to governe the night; not to ſhew the eminency of Prieſtly authority above Kingly, as a proud Pope ſometime
Innocent. writ to the Emperor of *Conſtantinople*, holding himſelfe to be the Sunne, ruling the day of ſpirituall things, and the Emperor the Moone, ruling the night of carnall things. For the Apoſtle calleth the temporall power ſupereminent,
Rom. 13. 1. commanding every ſoule (even the Romiſh Prelate) to be ſubject thereunto. And if the Popes ſaying were Catholique, yet it wil prove him a buſie Biſhop, an inventer of the order ſet by God, and an intruder into anothers right, while he challengeth power over Kings to depoſe them, and to diſpoſe of their Kingdoms, when the Sunne never aroſe in the night, nor medleth with the government thereof.

Vſe 4. The light of the world is one; created the firſt day; now carried about by divers chariots (as I may ſay) fitted to the diverſity of time, both of night and day: So there is one everlaſting and immutable truth; but a divers adminiſtration, fitted to the divers times of the old and new Teſtament. Chriſt is in both: There, in the ſhadowes of the Patriarkes, and of the Law and the Prophets; Here, in the Word incarnate, the ſubſtance of thoſe ſhadowes: There, as in the Moon, and the Stars; Here, as in the bright Sun it ſelf.

Vſe 5. The Stars received their light, not to ſhine to themſelves, but to ſhine to us. What
Mat. 2. 22. good gift haſt thou which thou haſt not received? If then thou haſt Riches, as a propitious Star ſhine unto the poor Saints, comforting them both with a favourable aſpect, and with the in-
Iohn. 1. 41, 45. fluence of thy bounty. If thou haſt attained the true knowledge of Chriſt; as the Star lead thou others unto him: deale thou with others, as
Luke 22. 32. *Philip* dealt with *Nathaniel*, and as *Andrew* dealt with *Peter*, and being converted, ſtrengthen the brethren, as *Peter* was commanded, &c.

Que. What did God create on the fifth day?

Anſ. *On the fifth day, God created all manner of Fiſhes, and all manner of Birds; even all creatures that live, and move in the Aire, and in the Waters, and appointed the Fiſhes to fill the Waters, and the Birds to multiply themſelves on the Earth.*

Expli. God on the fifth day (whereas before there was not ſo much as a Flie) created (not of water) but of nothing, the Fiſhes and Birdes of all ſorts and kinds; and alſo appointed this order, and gave them this faculty, that they ſhould bring forth their Like, for the continuance of their ſeverall kindes, as we ſee by daily experience; but the Fiſhes in greater abundance than the Fowles, as the word to the Fiſhes (*Fill the water*) and to the Birdes onely (*Multiply yee*) doth ſhew.

Vſe. That we provoke our ſelves to obedience by the nature of Birdes; and by remembring that the Water, a brute Creature, obeyed the voice of God: how much more ſhould men heare and obey, which is indued with Senſe and Reaſon?

Queſt. What did God create one the ſixth day?

Anſw. *On the ſixth day, God created, of No-* Gen. 1. 24.
thing, all Cattell and creeping things, and the beaſts to the end.
of the earth, according to their kinds; alſo he made man of the duſt of the earth.

Expli. Firſt, of the Creation of the beaſts of the Earth; They are here diſtinguiſhed in three rankes or ſorts. Firſt, Cattell, whereby wee underſtand all tame beaſtes and domeſticall, which are familiar and converſant with Man: as Horſe, Kine, Sheepe, Dogs, Cats, &c. Secondly, creeping things, whereby are underſtood thoſe which have no feet, as Serpents; or thoſe which have but very ſhort, as Wormes, Ants, &c. Thirdly, beaſts, whereby are underſtood all wild Beaſtes; As Lyons, Beares, Tygers, Wolves, Foxes, Hares and all ſuch, which are of wild Nature. The leaſt of which Creatures, either Fiſhes, Fowles or Beaſtes of the Earth, is ſo great a work, that all the world is not able to make the like; no not a Fly, not a Louſe. Exod. 8. 18.

Vſe 1. If God abale himſelf to make and preſerve the ſmaleſt living Creatures, much more Mat 6. 26.
will he provide for them which fear him.

Vſe 2. The Lord made all things good, and ſo approved of them; but through the ſin of man, many creatures are become hurtfull, as Toades, Snakes, &c. As one ſaith: *They were created* Eucherius.
good, but to them that are evill, they are become a ſcourge. Learne then by the rebellion of the Creatures to thee, and the danger and fear thou art in by them, to be humbled for thy ſinne the cauſe thereof.

Queſt. You ſaid that on the ſixth day God alſo created Man; What thinke you of Mans Creation?

Anſw. *I beleeve, that on the ſixth day, God made Man, Male and Female, according to his Image, and Likeneſſe; The Body of the Man, of the duſt of the Earth, and his Soule of nothing; the Body of the Woman, of the rib of the Man, and her Soule alſo of nothing.*

Expli. It is a great folly, and overſight, for a man to take upon him to know other things, and to be ignorant of himſelfe; in whoſe body and ſoule there are ſuch evident markes of Gods wiſdome, power, and goodneſſe, that even Heathen Philoſophers have called Man, *A little world*; or *a map whole World.*

Man conſiſts of a Body and a Soule: wee will ſpeake firſt of his Body, noting briefly, onely that which thereof is ſaid in the Text. When God had finiſhed all his other workes, then hee made Man: In whoſe creation, he ſaith not as before, *Let there be Man*, or *Let the Earth bring forth Man*; but, as with Counſell, *Let us make Man*; hereby noting more clearely the doctrine of the holy Trinity, in Mans Creation, than in the

the creation of other things concerning Mans body, we may conſider either the matter, or the Figure of it. The matter was the duſt of the earth; other things were made of nothing, onely Man, and Womans body of matter *pre-exiſtent*; though of it ſelfe having no diſpoſition to ſuch an effect; as what likeneſſe hath duſt or red earth, to the fleſh, blood and bones of mans body? Now for the Figure of it, it is wondefull, as *David* obſerveth; God not only giving the outward ſhape, and beautifull colour of the skinne, and outwardly diſtinguiſhing, and compacting in ſingular order and comelyneſſe, the parts and lineaments of the body; but framing and giving within, Bowels, Veines, Arteries, Nerves, Muskles, and Bones, &c. moſt wonderfull. Now, whether Jeſus Chriſt, by whom we beleeve all things were made, did in the ſhape of man (as hee often ſo apeared to the Fathers) with his hands, frame and faſhion the body of man, as ſome affirm, I leave it as uncertaine.

Pſal. 139. 14, 15.

Vſe. Did not God make mans body of nothing? nor of gold, or ſome heavenly and precious matter, but of duſt? Remember then thy beginning and be humble, in as much as thou, nay Kings and Queenes are framed of no better ſtuffe than the duſt and dirt of the earth; which themſelves, nay even brute, beaſts tread under their feet; yea, we are below the beaſts in this, that they were but brought out of the earth, as out of their originall place; Man made of the earth, as of a baſe and brittle matter. Why art thou proud of a piece of dirt? and ſo prankeſt up thy painted ſheath? Let thine owne boſome teach thee humility, for thou art duſt; and let it alſo teach thee thy frailty, that thou muſt dyes *for to duſt thou ſhalt return.*

Queſt. What is the Soule of man, which yo ſpeak of?

Gen. 3. 19.

Anſ. *The Soule of Man is a Spirituall ſubſtance, Immortall, endued with Vnderſtanding, Memory, Conſcience, and Will; Created in the Humane Body, to make the Perſon of Man, and to enable Man to know and worſhip his Creator.*

Heb. 12. 7. Mat. 10. 28. Pſal. 103. 2. Zech. 12. 1. Gen. 2. 7. 1 Cor. 15. 45

Expl. Every man hath a Soule, the originall whereof is of nothing; and it is the better part of man, without the which, the body is a dead lumpe of the Earth; the Immortality whereof is to be beleeved againſt all Epicures, or elſe all religion and Piety vaniſheth. Though therefore the body die, yet the Soule exiſteth, being diſſolved from the Body, being ſo farre from death, that it never falleth aſleep, which is the Image of death. The immortality of the Soule might be demonſtrated by naturall reaſon; but becauſe every one underſtand not ſuch demonſtrations, and naturall reaſon is pore-blind; therefore I will prove it by Scriptures; by which we may have a certain knowledge thereof.

The old Teſtement (though ſome Papiſts have impudently denyed it) plentifully affords Arguments, which might be drawne from the Image of God in man; from the tranſlating of *Enoch*; from the reward of *Abraham*, which is God; from the faith of *Jacob*, and of the Saints at their death; from the confidence of *Job* in his trouble, &c. But the principall is that of *Exo.* 3. 6. by which text our Saviour Chriſt put the *Sadducees* to ſilence, as we read in the Goſpell. The place in *Exodus* brings in God ſpeaking of himſelf, that he is the God of *Abraham*, of *Iſaac*, and the God of *Jacob*; now (ſaith our Saviour) God is the God of the living, and not of the dead. The force of which collection may be thus concluded.

Gen. 5. Gen 15. 1. Gen. 49. Iob. 19. 27. 26, 27. Mat. 22. 32.

If the covenant which God made with *Abraham*, &c. be perpetuall, then the parties confederate muſt be perpetually; for if one of the parties ceaſe to be, the relation of confederacy between them muſt needs ceaſe.

But the covenant is perpetuall; For God by that place teſtifyeth that he is the God of thoſe Patriarcks, after they are dead; Therefore after their bodies were dead, they ceaſed not to be; and by neceſſary conſequence, their ſouls are immortall.

And that the Fathers were by *Moſes* inſtructed concerning the immortality of the ſoule, may appear in the parable, where *Abraham* ſends the brethren of *Dives* to *Moſes*; which counſell were trivolous, if *Moſes* had not written of the immortality of the Soule, and of eternall life.

In the new Teſtament, our Saviour avoucheth that the Soule cannot be killed. The parable alſo of *Dives* and *Lazarus* declares it; Further the ſoules of the Elect, after the death of the body, are with Chriſt, as appeares by *Pauls* wiſh, I deſire to be diſſolved, and to be with Chriſt: And for the ſoules of the wicked, they are kept in priſon, as Saint *Peter* teſtifyeth, being reſerved under darkneſſe with the evill angels to the judgement of the laſt day. And as the ſoule is, and ſubſiſteth, ſeparated from the body; ſo it underſtandeth and willeth in a more excellent manner than it doth in the body: and yet we hold, that the Soules ſo ſeparated, know not, nor deſire to know the particular, and ſingular affaires of men and women in this life; For even for this cauſe God ſometimes taketh away his children out of this life, that they ſhould not behold the evill which he bringeth upon the world; as it is ſaid concerning *Joſiah*; 2 *King.* 22. 20.

Phil. 1. 23. 1 Pet. 3. 4

When *Moſes* ſpeaketh of the creation of the Soule, and the infuſing of it into the Body, he ſaith; *God breathed into his face the breath of Life*: Which muſt not be underſtood, as though God had any mouth to breath, but that God by his Omnipotent power made the man to breathe, and yet thereby we may perceive, that that which was thus created is a Spirit, and drawne out of the matter, but immediately proceeding, as out of the mouth of God. And if any ſhall aſk how our Soules are now created, not whether we receive them as our bodyes, from our Parents, or no? The anſwer is, that we receive onely our bodyes from our Parents, our Souls ſtill immediately from God, God is called the Father of the Spirits of Men; becauſe, though he be Author of their bodies alſo; yet of theſe by meanes; of them immediately. And whereas ſome might think that hereby God might be in danger to be made guilty of the ſinne of man when he putteth a ſoul into the body begotten by unlawfull copulation; It is anſwered, that God is no more hereby guilty, than he is partaker of the fault of the Theefe, when he cauſeth ſtollen corne to grow, as well as that which is truly bought. Theſe things being to be conſidered not Mortally, but Naturally in regard of their being. And becauſe the guiltineſſe we receive from

Pſal. 33. 15. Zach. 1, 21. Iob 33. 4. Ezec. 12. 7. Heb. 12. 9.

from *Adam*, may ſeem to approve that our Soules come from *Adam* alſo; elſe how ſhould they be guilty? We are to underſtand, that the ſinne and guiltineſſe is not in the Soule alone, or in the Body alone, but in the whole Man, conſiſting of Body and Soule; ſo the Soule is infuſed of God void of ſinne; though even then, when it is put into the Body, it be guilty of owing, though not of doing; even as the dept of the Father is to be paid by the Heire, and he lyable thereunto. Thus is the Soule ſubject to guilt; So alſo is it faulty; nor as it is created of God, for ſo is it pure; nor as it is reaſonable, but as it is joyned to the Body, making the perſon of a man, who hath not the Image of God, which he ſhould have, but the corrupt Image of *Adam*, which he ſhould not have. This Soul is the form of Man, by the which we Underſtand, Remember, Will, Diſcourſe; by the which we differ from the beaſts; being wonderfully joyned to the body: A Spirituall Eſſence to a Bodily, without any thing to hold the ſame, but the onely commandement of God; being, not in one part of the body in regard of the eſſence, and in another in regard of the Faculties; but being after a wonderfull manner, wholly in every part; yea, all the Faculties of the Soule being wholy in every part, in regard of their originall, though not in regard of their proper ſubject.

Vſe 1. Thou haſt a ſoule, which is endued with Underſtanding and Will; the proper object of thy Underſtanding is Truth; of thy Wil, Goodnes; if thou beeſt a man, then all thy labour ſhould be to increaſe in the knowledge of the truth; and in the approbation, election, and practice of that which is good.

Vſe. 2. Remember thou haſt an immortall part, which is the Soule: be carefull then ſo to adorne it with grace and vertue, that thou mayſt live immortally in joy and happineſſe, and not in miſery and paine. Many will ſay; they have ſoules to ſave; ſo have they ſoules given them to know God, and to worſhip him according to his Word: but as the moſt part have no care to glorifie God, in and with their ſoules; ſo (whatſoever they ſay) they ſhew by their lives, they have Soules to be damned rather than ſaved: For as ſalvation is promiſed to them which beleeve and obey God; ſo to them which doe not, is damnation denounced by the Word of God.

Queſtion. You ſaid that Conſcience is a faculty of the Soul, declare further what conſcience is.

An. *Conſcience is a Faculty of the Soule, taking notice of all that is in Man, or that paſſeth through his whole life, and ſo determining thereof, accuſing or excuſing before God.*

Expli. All men have Conſcience, which is proper to every reaſonable Creature; yea, every ſeverall man or woman, hath his, or her owne ſeverall Conſcience within them; which is a Naturall Faculty, or created Quality in the Mind, borne with us: And whereas we uſe to ſay, that ſome are Men of no Conſcience, or have no Conſcience, the meaning is not, that they have no Conſcience at all, but no good Conſcience.

Conſcience is diverſly diſtinguiſhed: In regard of the light whereby it is informed, it is either a Naturall Conſcience, which hath onely the light of Nature for direction; or it is a Chriſtian Conſcience, and better enlightened (as you may call it) which beſides Nature, hath the holy Scriptures, more largely and diſtinctly guiding and directing it.

In regard of this direction, Conſcience is either informed, or diſcerning; or not informed, and blind: and this according to two degrees thereof, is either a doubting Conſcience; when, for want of evident light to direct, we cannot reſolve: or an erring Conſcience; when a man miſtakes (through ignorance) truth for falſhood, or falſhood for truth, good for evill, or evill for good; or when out of knowne principles and true, we conclude and infer erroniouſly.

Againe, Conſcience is in regard of the quality thereof, either Good or Bad; the Good Conſcience is that which is ſprinkled with the bloud of Chriſt, and regenerate; and is according to a twofold eſtate thereof, either a good quiet Conſcience; when upon good grounds truly beleeving, and unfeignedly repenting, we enjoy peace, and confidence, and boldneſſe before God: or a good troubled Conſcience; when, though we beleeve and repent, yet through ſome ſinne that we have committed, or through our inbred infidelity, we are troubled and in doubt; and this is called good, not becauſe it is troubled, but becauſe of the true grace whereby it is renewed, with the which true grace, may, and is oftentimes, yea for the moſt part, and that in the beſt men and women, trouble joyned; as *Davids heart fainting him*, and *Pauls* crying out, *O wretched man!* Bad Conſcience is that which is not renewed; for every man, till he be in Chriſt, hath a bad Conſcience; and this alſo, according to a two-fold eſtate thereof, is either an evill quiet Conſcience, whereof there are two degrees, Firſt, a ſlumbring Conſcience, that ſtirres not but when death comes, or in ſome grievous affliction, as the brethren of *Joſeph*; Secondly, a ſeared Conſcience, which hath no more ſence and feeling than a ſtone, no not in death, as many appeare by the example of *Nabal*; Or and evill troubled Conſcience, which is two-fold, either a large Conſcience, that makes no bones of ſmall ſinnes (as they are called) but ſtirrs or ſticks onely at monſtrous ſinnes; as which trembles at murder, but makes nothing of anger, reviling and revenging, ſo it be not in blood; Such is the Conſcience alſo, which refraynes from bloody oaths, but as for Faith and Troth, Bread, Drink, The light that ſhines, &c. never feeles or checks for them; or a narrow Conſcience, and this is, when the Conſcience feeles not greater ſinnes, and yet is very ſenſible of ſmall things, or trifles; as the Phariſaicall Conſcience, making great Conſcience, of tything Mint and Annis, but neglecting Mercy, Faith, and Judgement; or as the Popiſh Conſcience, ſtraining at a little fleſh on a Friday, but ſwallowing blaſphemies, whoredomes, and other grievous ſins, without any trouble.

Gen. 42. 21. 1 Sam. 25. 37.

Mat. 23. 2.

That Faculty of our Soule, which taketh knowledge, and determineth of all our Actions, is called Conſcience, either becauſe it is a partner with another in the knowledge of a ſecret (which Another, is God) or becauſe it is joyned with certaine Principles and Rules, and of the Law in the mind, and with memory; uſing the help of theſe in the execution of the office thereof.

The office of Conſcience is two-fold; Firſt, to know all things in a Man, or done, and omitted by man; all thoughts, words, deeds, affections,

and the omitting of all duties: the ſoule by Conſcience ſeeing it ſelfe, as by a reflection. As for inſtance: The Soule by ſcience knoweth a thing; by Conſcience, it knowes that it knowes ſuch a thing: The Heart thinkes a thought good or evill; by conſcience, the heart knows that it thinks ſuch a thought. By Faith the heart believes; by conſcience, the heart knowes it doth beleeve. By Affections the Soule grieves, or joyes; by Rom. 9.1. Conſcience, we know we doe ſo. And hence the conſcience is called a Regiſter, or Notary.

The ſecond office of conſcience is to determine of the thoughts, wordes, and deedes of men; which things as they are divers, in regard of time, ſo is the action of conſcience divers concerning them. The actions (to inſiſt onely of them) are either paſt, or to come; Of Actions paſt, Conſcience determineth two waies; according to a double conſideration, or queſtion, of ſuch actions. As firſt, whether they were done or not done; ſecondly, whether they were well or evilly done?

For the firſt queſtion, whether an Action were done or no, Conſcience within moſt certainely teſtifieth: As in *Cain*, when his Tongue ſaid, *I know not where my Brother is*, his Conſcience ſaid, Thou knoweſt where he is; for thou haſt killed him. So in *David*, when hee was accuſed as a Traytor againſt *Saul*, his conſcience ſaid that he was no Traytor, nor had conſpired againſt him. So in *Job*, when his friends ſaid, he was an Hypocrite, his Conſcience witneſſed within him (before God) that hee was none. And hence is Conſcience called a witneſſe; yea a thouſand witneſſes.

For the ſecond Queſtion, whether a thing bee well or ill done; Conſcience, with the helpe of certain Principles in the minde, judgeth in evill things, as a witneſſe accuſing, and as a Judge condemning; In things well done, as a witneſſe excuſing, and as a Judge acquiting; And both theſe, after the manner of Practicall Reaſoning, as *Paul* ſheweth. Of evill things thus: in the Rom. 2. 15. example of *Cain*. Hee that kills his Brother, ſinneth grievouſly (ſaith the Principle in the mind.) But thou *Cain* haſt killed thy Brother, (ſaith conſcience as a Witneſſe by the helpe of Memory:) therefore thou haſt ſinned grievouſly, (ſaith Conſcience an Accuſer.) Againe, murtherers muſt be damned (ſaith the Principle of the minde) by the Law. But thou *Cain* art a Murtherer (ſaith Conſcience as an an Accuſer:) therefore thou ſhalt bee damned, (ſaith Conſcience as a Judge condemning.) And from theſe Actions of Conſcience come more or leſſe, feare, griefe, ſadneſſe, deſperation, and other fearefull conſequents. Of good things thus: in the example of *Manaſſes* or *Mary Magdalen*. He that ſorroweth truly for ſin, and leaveth it, and followeth righteouſneſſe, repenteth (ſaith the Principle, or Rule in the minde.) But thou M. or *M. M.* doeſt ſo, (ſaith Conſcience as a witneſſe:) therefore thou repenteſt (ſaith Conſcience excuſing.) Againe, hee that repents, ſhall be ſaved (ſaith the rule.) But thou *M.* or *M. M.* repenteſt (ſaith Conſcience excuſing:) therefore thou ſhalt be ſaved (ſaith Conſcience acquitting.) And hence come peace of Conſcience, Ioy, boldneſſe to come into the preſence of God, &c.

The Actions to come, of which Conſcience determineth, are either good or bad: The Conſcience, in regard of her Judgement of good actions, may be called a ſpurring or provoking Conſcience. As thus, if the queſtion be concerning keeping of the Sabbath: The commandement of God muſt be kept, ſaith the Rule. But to keep the Sabbath is a commandement of God, ſaith the Iudgement of Reaſon: therefore keepe the Sabbath, ſaith Conſcience. In regard of bad things, the conſcience may be called a brideling, or a reſtraining Conſcience: as, if queſtion be, whether the Sabbath may be broken, thus: The commandement of God may not be broken. But to breake the Sabbath, is to breake the commandement of God: therefore breake it not, ſaith conſcience. Thus by experience we feel within us, before wee doe a thing, a certaine power puſhing us backe, or egging us forward; or we ſeeme to heare a voice in our breaſts, bidding, or forbidding us. And when we doe contrary to the motion and moniſhing of conſcience, wee are ſaid to wound, and to ſin againſt our Conſciences, which is grievous. Now remember, how the conſcience determineth of actions; ſo alſo of thoughts and words.

Vſe 1. Looke well to thy Conſcience, and examine it: for a good Conſcience is not of Nature, but of Grace, by Faith, through the blood Rom 1. of Chriſt; for it is the blood of Ieſus applyed by Heb 9.14. Faith, which pugeth the Conſcience, both from the guiltineſſe and filthineſſe thereof. Content not thy ſelfe then, though thy Conſcience be quiet, and trouble thee not; for it may ſo be, and yet be ſtarke naught. Be ſure that the quietneſſe thereof bee grounded on the righteouſneſſe of Chriſt, and the aſſurance of the pardon of thy ſinnes: Elſe when it ſtirreth and awaketh, it will be like a Lyon, ready even to rend out thy throat. Call therefore thy Conſcience to her office here, which if ſhe diſcharge, and being rightly informed, excuſe thee, thou maieſt truely have boldneſſe before God: Otherwiſe, even as a man that hath the gowt, is not healed, becauſe for a little time he feeleth it not beat and fret; ſo neither doth the quietneſſe of Conſcience argue the health and goodneſſe thereof, unleſſe it be quieted by the blood of Ieſus. Better thy Conſcience accuſe here, than in the day of Iudgement, when, (though it ſleepe now) it will, unleſſe it be prevented, moſt certainely accuſe and confound. For the nature of it is allwaies to take Gods part, though it be againſt it ſelfe. Make then thy Conſcience thy friend againſt that day; when a good conſcience will be more worth than a whole world: The remembrance of which time, made *Paul* endeavour to Acts 24. 16. have a cleere conſcience before God and men.

Vſe 2. If thou once getteſt a good conſcience, keep it withall diligence: For as a good conſci- Pro. 4. 23. ence is a continuall feaſt, yea a very heaven up- Pro. 15. 15. on earth; ſo an evill and guilty conſcience is an 2 Cor. 1. 12. unſpeakeable torment, yea a very Hell; for a Pro. 14. wounded ſpirit who can beare? If a man have a good conſcience, he cannot want comfort in the middeſt of the fire. For looke how a ſparke of fire flaſhing into the great Ocean, is extinguiſhed; ſo doth the abundance of miſeries vaniſh, falling upon a good conſcience, as ſaith *Chryſoſtome*. For as ſugar is not onely ſweet in it ſelfe, but alſo ſweeteneth other things, ſo a good conſcience is both moſt ſweet, and ſugreth all our afflictions. But if a man were in Paradiſe, as *Adam*,

Adam, with an evill conſcience, he muſt needs want comfort: for as the ſhadow followes the body, ſo doth an evill conſcience follow the unrepentant ſinner, alwaies dogging him, and crying fearefully againſt him; Thou haſt ſinned; thou ſhalt be damned; driving into moſt fearefull agonies and paſſions, even unto finall deſperation, as in *Judas*, if the mouth be not ſtopped by the merits of Chriſt. The Heathen thought that thoſe who lived ill, were haunted with Furies, and Fiendes. Surely, this is the Fiend, even thy evill Conſcience, gnawing upon thy Heart, and ſtinging as a Scorpion, neither canſt thou avoid it, but onely by faith in Chriſt. Keep therefore thy good conſcience (if thou haſt it) as thy chiefeſt Iewell; which thou ſhalt doe, if thou obſerve theſe Rules. Firſt, cheriſh Faith; for it is is the root of a good conſcience. Secondly, avoid all ſinne; for as a moate in the eye, ſo ſin troubleth the peace of conſcience; and as water quencheth fire, ſo ſin putteth out the goodneſſe thereof. And therefore, when *Abigail* would perſwade *David* from bloody revenge, ſhe uſeth an argument from preſerving the peace of conſcience, and perſwadeth him. Thirdly, walke in the continuall practice of righteouſneſſe: which, that we may be able to doe, namely, both to avoid ſinne, and to live honeſtly; a Fourth thing muſt be done, which is the right informing of the conſcience, that it be able to diſcerne good from evill, and miſtake not one for another; for as an unskilfull Pilot, that knoweth not the Coaſt, eaſily maketh ſhipwrack; and as a bad guide ſoone bringeth into danger: ſo a conſcience not inſtructed in the truth. For if thou doubteſt, and doſt doubtingly, thou ſinneſt: though the action be lawfull in it ſelfe, yet not to thee; *For whatſoever is not of Faith, is ſinne.* If thy conſcience erre, taking that to be good which is evill, thou canſt not but ſinne: for if thou doſt according to thy erring conſcience, thou ſinneſt in doing contrary to the commandement of God; If thou doſt it not, thou ſinneſt alſo, becauſe thou doſt againſt conſcience, and there is no way to helpe out of theſe briers, but to enforme the conſcience in the truth; which is by the Word of God, the rule of conſcience; by which it appeareth, that all ſuch which neglect the Word of God, muſt needs have corrupt and dangerous conſciences.

1 Sam. 25 30, 31, 32, &c.

Heb. 13. 18.

Rom. 14 23.

1 Cor. 14. 24, 25.

Vſe 3. Never ſinne in hope of ſecreſie, for thou canſt not lie hid; though thou couldſt conceale thy faults from all men, yea from the Devil, yet there is a Bird in thy breaſt, which will tell tales, and bewray all. When thou art in thy moſt private Chamber, and haſt ſhut the doores and windowes, and made a darkeneſſe, let it never come into thy minde to thinke that thou art unſeen, or alone: for God is preſent, and thy conſcience is preſent, who need no light to diſcerne the doings. The conſcience is a thouſand witneſſes; happy is he which hath it to witneſſe for him before God.

Queſt. What meane you when you ſay that man was created in the Image and likeneſſe of God?

Anſw. *I meane that neere likeneſſe whereby* Adam *reſembled God; which conſiſted, partly in the immortality of his ſoule, partly in his dominion over the creatures, but principally in the gifts of his minde, knowledge, holineſſe, and righteouſneſſe.*

Col. 3. 10. Eph. 4. 24.

Explic. Herein conſiſts the chiefe happineſſe of Man, to be like his Creatour: for God made not Man like other things made, but like himſelfe, like, I ſay, having ſome ſparkes of excellency, as repreſentations of the Divine Nature; though this likeneſſe be ſuch, that there remaines an unſpeakable diſtance between God and man, even in his greateſt perfection.

Though the feature of the body be moſt beautifull, yet herein we place no part of the Image of God: though we confeſſe, that even as the Lanthorne is illuſtrated by the candle within it; even ſo the body is made (in ſome ſort) reſplendent, by the brighneſſe of the Soule within, in which the Image of God chiefly reſideth. And yet to ſpeake properly, wee ſay not, that the Soule, but that the whole man was made according to Gods Image.

This Image (not to ſay any thing of the ſpirituall Eſſence, and Immortality of the Soule) was partly in the dominion granted over the Creatures: which dominion was not direct and abſolute, (for God is the onely ſoveraigne Lord;) but profitable; conſiſting in his dwelling, and the uſe and benefit of the creatures; yet the extent of this, onely to the inferiour creatures, as the earth, ſea, aire, and the creatures living in the ſame. Partly alſo was the Image, in the excellent Graces of knowledge, Holineſſe, Righteouſneſſe, and Truth, wherewith man was endowed; ſo that as the former reſembled Gods imperious majeſty, ſo this his infinite Purity and Holineſſe. And this wee all are to remember, that the woman was made as well as man, according to the Image of God; though in regard of the ſubjection of the woman to the man, it more excellently, in that, appeares in the man. 1 Cor. 11. 8.

Vſe. Labour for knowledge, and grace to live godly, whereby thou reſembleſt God himſelfe; and this is commanded; *Be yee holy, for I am holy, ſaith the Lord.* For though thou haſt a body beautifull, and a ſoule endued with much underſtanding and wit; yet without wiſdome and righteouſneſſe, without knowledge of heavenly and ſpirituall things, and the practice of piety and godlineſſe, thou art not like unto God, but like unto the devill himſelfe. 1 Pet. 1. 16. 1 Ioh. 8. 44. 1 Ioh. 3. 8.

Thus much of the firſt generall work, the Creation; now of the other, which is the preſervation of the Creature, called Providence.

Queſt. What is the Providence of God?

Anſ. *The Providence of God, is that way or manner, whereby I verily beleeve that God knoweth, preſerveth, governeth, and to their certaine ends directeth all and ſingular the things, with their actions, which he hath created.*

Explic. As nothing could have been, unleſſe it had received a being of God, ſo nothing can continue, unleſſe it be ſtill preſerved by him: Which preſervation of the creatures, is either generall, or ſpeciall. The generall is either ordinary or extraordinary. The ordinary is that whereby he continueth the order which he gave the creature at the firſt; as the ſeaſons and times of the yeere, that the Sunne ſhould give light, the fire burne, the earth yeeld fruit, bread nouriſh, &c. for this could not continue without the providence of God; as appeares in bread. The extraordinary is that, whereby hee over-ruleth all ſecond cauſes, and the courſe of things, ſo oft as he pleaſeth: as making the Sunne to ſtand ſtill, and Deut. 3. 30

dividing the ſea, &c. The ſpeciall is that whereby he preſerveth, and careth for, not onely the kindes of things, but alſo the particulars of every kinde, not onely of the more noble creatures, as of Man (of whom more hereafter in the doctrine of Predeſtination) but of the leaſt and moſt contemptible, with all their actions and events: not any winde riſeth, not a cloud ſtirreth, not any raine, ſnow, &c. falleth, not a ſparrow or little Bird dieth, or commeth into the tallons of the Kite, or into the net of the Fowler, but by him who worketh all things according to the counſell of his will; yea our very haires are numbred.

Pſal. 147. 8, 9, 16, 17, 18.

So that we beleeve the providence of God to extend it ſelfe, even to the baſeſt Worme, and the leaſt Flie, as well as to the Angels in Heaven, and that it is as large as his knowledge; equally containing all things (though not giving equall things to all) univerſalls, ſingulars; things neceſſary, things contingent; naturall, voluntary, good, evill, little, great; and that it ordereth and governeth all things, and actions, as he himſelfe hath decreed. Neither is this to flatter God (as ſome have ſaid) to ſay that he careth for every particular worme, flie, &c. as if ſo be God cared onely for multitudes, and not for every each one: when our Saviour ſaith, one Sparrow. He is aſwell able to know them, and to provide for them, as to make them, and give them life, and the paine is all alike to him, to care for every one, as for a multitude; neither doth it derogate from his greatneſſe, or goodneſſe, but rather amplifie the ſame, when he neglecteth nothing which he hath made. Surely it did not impeach his Majeſty to make them, neither to preſerve them.

Queſt. But doe you believe that Gods providenc extendeth it ſelfe to all actions of men, even to decree, order, and govern evill actions?

Anſw. *Yes indeed*; *I believe that even the evill Actions of Men, are not onely foreknown, but alſo decreed by God.*

Gen. 45. 5. 2 Sam. 16. 10. Act. 4. 28.

Explic. Wee need not feare to attribute evill actions to the decree of God, becauſe the Scripture ſo ſpeaketh; onely wee muſt ſoberly and wiſely underſtand it: namely, that *Pharaohs* cruelty, *Shemeis* curſing, *Abſaloms* uncleanenеſſe, *Judas* his betraying of Chriſt, are not by his revealed will approved, but forbidden; and yet that by his good pleaſure hee will permit the ſame. Which permiſſion wee may not underſtand to be the ceſſation of his care and providence, or an idle winking at the matter, but joyned with an active power, not of infuſing evill into men, but firſt of taking away or denying his grace, and of delivering of them moſt juſtly to Satan, and to the luſts of their owne hearts: And alſo of bounding their wills, purpoſes and Actions, and directing them to a good end. For God is ſo good, that he would never ſuffer evill to be, if he could not bring good out of evill. Even as the skilfull Apothecary knoweth how to uſe poyſon well, and to the good of the Patient. And ſurely, this is a moſt pregnant proofe of the powerfull providence of God herein, when thoſe Actions which are done by wicked men contrary to his will, yet are brought to ſerve and fulfill his holy will and purpoſe. For even as in an Army, one fighteth for praiſe, another for lucre of the ſpoile, another is egged forward by deſire of revenge; yet all for the victory, and for their Prince: and as in a ſhip, ſome weigh up Anchors, others ſtand at the pumpe, others at the ſterne, and all by ſeverall workes labour for the ſafety of the ſhip; ſo, whatſoever the wicked propound to themſelves, yet the Lord ordereth all to his good pleaſure, will they nill they: ſo that as an arrow flieth to the marke which the ſhooter aimeth at, without any ſenſe whither it goeth; So the Lord ſerveth himſelfe by the wicked, though they thinke not ſo much. Hence is it, that though the decree of Gods providence (as hath bin ſaid) is concerning thoſe evill actions; yet neither is God guilty, nor man guiltleſſe. God is not guilty, becauſe he putteth no evill into men, but uſeth them as he findeth them, and ſo maketh them to ſerve his glory, who may uſe what Creatures he will, and cannot uſe them, though they be evill, but well, becauſe he is infinitely good. Neither is man guiltleſſe, notwithſtanding the Decree; for ſinners are not excuſable, becauſe there is no force uſed towards them, but they follow their ſinnes with great pleaſure, and a very willing minde, and caſting away the care of vertue, doe of their owne accord, yeeld themſelves to their owne luſts, reſpecting in their evill deeds onely the ſatisfying of their own wills, and not the fulfilling of the will of God. The Jewes did what the hand and will of God had determined before to be done to Chriſt; but they conſidered not that, but were led unto that ſinne, by the malice and covetouſneſſe of their owne wicked and envious hearts, which were the true cauſers thereof. So that, (as Saint *Auguſtine* ſaith) in one and the ſelfe ſame thing, God is juſt, and Man is moſt unjuſt, becauſe in that one thing which they do, there is not one cauſe for the which they doe the ſame.

Eſa. 10, 5, 6, 7.

Here further it is to be marked, that the Decree of God (in reſpect whereof all things are neceſſary) doth not take away contingency, which is, when a thing, when it is, had cauſe whereby it might have bin otherwiſe. As the bones of Chriſt muſt be unbroken in regard of Gods Decree, and yet they might have bin broken in regard of their owne Nature, and the freedome of the mindes of the Souldiers. Neither may any thinke, that hereby are fruſtrated, deliberation, prudence, and uſe of meanes; for as God decreeth the being of things, ſo alſo the meanes whereby ſuch things ſhall be. As in regard of Gods Decree, *Lot* cannot be burnt in *Sodome*; but then he muſt eſcape, and flie him away out of the City. *David* muſt overcome *Goliath*, but then hee muſt take his Sling, with the ſmooth ſtones, with him. *Manaſſes* muſt be ſaved, becauſe God hath ſo decreed, but then he muſt repent and beleeve, which are the meanes of ſalvation appointed and decreed by God.

Vſe 1. Labour ſoundly to underſtand, and with all thy wit to maintaine this Doctrine; for to deny the Providence, is all one as to deny God: and this indeed is a maine cauſe of the prophanneſſe of vile men.

Pſa. 14. 1. Pſal. 10. 40, 11. Pſal. 14. 1, 2.

Wherefore, denying a fatall deſtiny, whereby all things, even God himſelfe, ſhould be tied to the nature of ſecond cauſes, and abhorring all conceit of fortune and meere chance (which are words fitter for Heathens than Chriſtians, which beleeve there is a God) let us hold faſt this Doctrine, that all things whatſoever are governed by

Pſal. 58. 11. Heb. 11. 6.

by an Ocular Providence; yea, if any thing fall out, which we might think to be by chance, becauſe we ſee not the cauſe of it, yet to be perſwaded that ſo it was foreſeene, and fore-appointed and decreed of God, as that place of *Num.*35.22. compared with that of *Exo.*21.13. doth moſt plainly ſhew.

Vſe. 2. This Doctrine alſo comforteth many wayes; Firſt, if we (as we ought) carefully obſerve the experiences of Gods providence towards us, in the often unexpected ſucceſſe of our affaires, we muſt needs both be confirmed in our Faith, the more ſtedfaſtly to depend and truſt on God, and alſo be hereby occaſioned often to give thanks.

Secondly, if Affliction come, it teacheth that it commeth not out of the duſt, but by the wiſe and juſt appointment of God. And this breedeth patience.

Thirdly, whereas the Church, and ſuch as feare G O D, have many enemies, this teacheth, that they can doe nothing, but as G O D pleaſeth; yea, the very Devils themſelves can neither, hurt *Job*, nor enter into the ſwine, but as they are licenſed by G O D, and when he pleaſeth to licenſe either Satan, or evill Men, or other Creatures, to hurt his Children, or Servants, he both boundeth them, beyond which they cannot goe, and alſo in the end turneth all things to the beſt.

Rom 8.38. Pſa.25.10.

Vſe 3. Neglect not lawfull meanes for the accompliſhing of thy lawfull deſires; for this were to tempt God: And yet truſt not in the meanes, though never ſo likely; for that were to ſacrifice to thy net, with thoſe wicked ones, and to commit a kind of Idolatry. Haſt thou bread? then that it is a good meanes of nouriſhing; but God can break the ſtaffe of it, and make it as a ſtone to thee; for man liveth not by bread onely, but by the Word of Promiſe annexed thereto. In the uſe therefore of all meanes, concerning either Corporall, or Spirituall things, looke up unto Heaven, and pray for a bleſſing, or elſe thou watcheſt in vaine, thou laboureſt in vaine, in vaine thou uſeſt any meanes: yea, in the middeſt of many difficulties, though thou then ſee no meanes, yet truſt in God, for God will provide, as *Abraham* ſaid; Wherefore go on cheerfully in thy calling, ſerving God, and caſting thy care upon him, for he careth for thee. Nay commit thy very Soule unto him in weldoing, as unto a moſt faithfull Creator; for if God cloatheth the Graſſe, regardeth a Sparrow, and numbreth thy ſuperfluities, even the haires of thy head, how much more will he keep and provide for thy Soule, if thou feareſt and obeyeſt him? I ſay, Him, who regardeth all as one, and one as if he were alone; who is neither detained about the care of one, not diſtracted about the care of more; to whom nothing is hard, becauſe Almighty, nor multitude of buſineſſe can overwhelme, becauſe infinitely wiſe; to whom be praiſe for ever. Amen.

Heb.1.16. Deut.8.3. Pſal. 127 12. Gen.22.8. Pſal.55.5. 1 Pet.5.7. 1 Pet.4.19.

Thus much of the generall workes by which God is deſcribed; Creation, and Providence, which extend to all things. Now of the more ſpeciall, which concerne the Church, which are Redemption, Sanctification.

Qu. You ſaid that God is the Redeemer of his Church; What is Redemption?

Anſw. Redemption is a worke of God, whereby he hath fully delivered his Elect from ſinne, the curſe of the Law, Eternall Death, and the power of the Devill, by Jeſus Chriſt, to the praiſe and glory of his Name.

1 Cor.1.30.

Expl. The delivery of Mankind from ſinne and death, is ſignificantly by the Holy Ghoſt called Redemption, which ſignifieth, a purchaſing or buying againe, or a ranſoming at a price (as life for life) of them which are in bondage. Therefore is Chriſt called a *Price*, a *Counter-ranſome*: The Flocke of Chriſt is ſaid to be purchaſed with Gods owne Bloud; and *Ye are bought with a price.*

Mat.20.28. 1 Tim.2.6. Acts 20.28. 1 Cor.6.20. 2 Tim.2.16. Heb.2.14. Gal.3.13. Tit.2.14.

We were in bondage, even to the very Devill of Hell, the great enemy of Mankind; and therefore ungodly men and women are ſaid to be taken alive, in the ſnare of the Devill, at his will. Alſo we were in bondage to ſinne, the curſe of the Law, and to eternall Condemnation, from all which Chriſt hath delivered us, by a price, even Himſelf.

But here we muſt know, that Chriſt ranſoming us out of the clawes of the Devill, by a Price, payes not this Price to the Devill, but to God, who delivers ſinners to the Devill, as to his executioner, to be tormented. And when this worke of Redemption is ſpoken onely of taking us from Satan, it noteth that we are delivered by power, and force, not by a price. Therefore in the Goſpell, Chriſt, in compariſon of Satan, is called the ſtronger, who over-commeth him, and diveideth his ſpoiles. We are ſaid to be delivered from the power of darkneſſe; where the Word ſignifieth by fine force, to deliver or pluck away. Even as *David* pulled the Lambe out of the Beares mouth, ſo hath Chriſt by his Almighty power, reſcued us out of the mouth of the Roaring Lyon: So alſo he hath deſtroyed the Devill, not by aboliſhing his ſubſtance, but by weakening his power, as the Word there importeth; Chriſt then payeth his bloud as a Price to his Father, and ſo forcibly delivereth us from the Devill: Who hath the power of Death, as the Hang-man hath the power of the Gallowes; not abſolute, but by commiſſion from God, for the tormenting of the wicked.

Luk.11.22. Col.1.13. Heb.2.14.

This Redemption we ſpeake of, is ſo the worke of G O D, that we exclude all creatures from any power, or poſſibility of redeeming us. And we acknowledge it to be the worke of the whole Trinity, delivering us in the perſon of the Son, who redeemeth us by his Merit, and by his Efficacie; by his Merit, deſerving redemption for us; by his Efficacie, effectually applying it unto us by his Spirit, and through Faith.

Pſa. 49.7.

Vſe. Firſt, here we may ſee the wonderfull miſery, in the which we are all, till we have our part in the eternall Redemption, purchaſed for us by Jeſus Chriſt; For firſt, we are under the power of ſinne, and the tyranny of the Devil, very bond-ſlaves; more miſerable than ever were the poore Iſraelites in *Egypt*, or now are the poore Chriſtians under the *Turkes*; for the bondage of theſe is onely bodily; ours more, bodily and ſpirituall alſo; our bodies and very ſpirits being ſubject to obey his filthy will in all things.

Epheſ.2.2.

Secondly, we are all our life time in feare of death; even as is the caſe of one condemned to the Gallowes, he alwayes trembles and quakes at the approach and remembrance of the houre of his execution: So we, if God make us ſenſible of our eſtate in regard of ſinne, are alwayes haunted

haunted with the terrours of an evill conſcience, as with Furies and Fiends of hell; as *Cain*, *Saul*, *Judas*.

Thirdly, we are fire-brands of Hell, ſubject to eternall condemnation, for our ſinnes, &c This is our miſery, which whoſo underſtandeth not, nor conſidereth, hee never eſteemeth this wonderfull mercy of God in redeeming of us, as hee ought: For as he that ſuppoſeth himſelfe to be mortally ſicke, highly reckoneth of the Phiſician which cureth him, and he which is troubled but with ſome light infirmity, not ſo; Even ſo, to him, to him onely is the tydings of the Goſpel welcome, the Promiſe ſweet, the Blood of Chriſt unvaluable, the love of God unſpeakeable, yea without meaſure, and paſſing all knowledge, which ſeeth his miſery, and feeleth his heart wrung with the fetters and bolts of ſinne, and which conſidereth of thoſe eternall torments due to the ſame.

Vſe 2. Here we have a moſt ſharpe ſpurre to provoke us to uſe all poſſible care to pleaſe God in new obedience; namely thus; When thou wert a ſlave to ſinne, and to the Devill, thou didſt willingly and chearefully bring forth the fruite of ſinne unto death; Seeing then thou art now redeemed unto the hope of eternall life, thou ſhouldſt much more willingly and chearefully live to him who hath redeemed thee. So *Paul* reaſoneth, *Rom.* 7. 6. So alſo in the front of the Law, God urgeth upon the Iſraelites the obedience thereof, *Exod.* 20. 2. I have delivered thee from a hard and cruel maſter, and a ſlaviſh bondage: Therefore thou ſhalt keepe my Law. But (alas) where is there one of a thouſand which provoketh his ſluggiſh and dull affections with ſuch meditations? Looke upon an Iſraelite in *Egypt*, under *Pharaoh*, and his hard Taske-maſters, and you ſhall ſee him early and late, drudging in the clay, ſweating in the yron furnace, and gathering ſtraw, to fulfill the number of brickes impoſed. Will not this Iſraelite, if the Lord ſhall eaſe his ſhoulder of this burthen, ſtrive with all his ſtrength night and day, to pleaſe his Deliverer? Let us looke upon him in the wilderneſſe. O monſtrous unthankefulneſſe! There we finde that this ſame Iſraelite (being thus delivered) contemneth and provoketh his ſo merciful redeemer, by infidelity, murmuring, blaſphemy, idolatry, &c. Even ſo, when men and women are in the way to Hell, what ſpeede? *Jehu's* pace is not faſt enough, Will not theſe fly, thinke you, if they could get the path that leades to *Canan*.

Rom. 7, 6.

Exod. 20. 2.

2 kin. 9. 20.

It grieves my very heart to conſider the generall ſlowneſſe of profeſſors, ſcarce creeping like Snailes, when they ſhould runne as ſwiftly as *Hazael*. A Statute pace is a great matter. Ah thou wretch, with what face dareſt thou looke upon Jeſus Chriſt, when thou haſt ſhewed more alacrity to runne in the way of ſinne that leades to death, than in the way of righteouſneſſe that leades to eternall life? Remembreſt thou how eagerly thou haſt purſued thy ſinnes and pleaſures? O happy art thou, if with ſuch violence thou now takeſt the Kingdome of Heaven. How fleet hath thy tongue bin to rap out blaſphemous oathes? and haſt not now a word for praiſe of thy gracious Redeemer? Haſt thou accounted daies and nights but ſhort, when thou haſt bin at Cardes, Dice, at ſome Enterlude, or ſuch like vanity? and doſt thou account an houre or two ſpent in prayer, and hearing the Word, tedious? When the Devill was thy Maſter, was all too little to pleaſe him? And now thou haſt ſuch a Maſter as is Jeſus Chriſt, wilt thou account any thing enough?

2 Sam. 21, 8.

I reade of one *Pambus* a devout Man, who ſeeing a vile ſtrumpet paſſe by him (gorgeouſly attired) fell a weeping; and being asked why he wept; It grieves my heart (quoth he) that yonder ſtrumpet ſhould take more delight in pleaſing the Devill, than I do in ſerving God. So doe thou which readeſt theſe things, mourne, mourne and lament, that thy heart, which hath bin as Wax to the Devill, is like a flint to God: that thou haſt more delighted in vanity, than thou doeſt in godlineſſe; that thou haſt taken more paines to fulfill thy ſinfull Luſts, and beſtowed more coſt in wantonneſſe and pleaſure, than thou doſt to fulfill the Commandements of thy God, and to maintaine his worſhip.

Remember *Zacheus*, who was as liberall in Almes and Reſtitution, when he was a Convert, as he was cruell in unjuſt exactions when he was an Uſurer. As *Paul* was a hot and fiery enemy to Chriſt when he was a Phariſee; ſo was he a burning zealous Preacher when he was a Chriſtian. So, according to the meaſure of obedience which thou haſt yeelded to ſinne, let the proportion of thy obedience be which thou yeeldeſt to godlineſſe: If not in worke; yet in affection and care to pleaſe God, with true humiliation for that which is wanting.

Luke 19. 8. Act 8. 3. & 9. 2. & 26, 11.

Vſe 3. Here we ought alſo to conſider of the Price, whereby we are ranſomed, and of the exceeding Love of God; for the Price, was neither gold nor ſilver, nor any corruptible thing, but the precious blood of the Lambe unſpotted, Jeſus Chriſt. Marke thou which readeſt; it coſt the very heart blood of Ieſus the Sonne of God, who was without ſinne, to ſave thee a vile wretch, from eternall damnation, which thou deſerveſt by thy ſinnes. The Love of God herein appeared to be moſt wonderfull, in that he ſpared not his owne Sonne, but gave him to death, even for us, and in our ſtead, who were, not his friends, but his very enemies: See what Love the Father had ſhewed; that thou an Impe of the Devill by ſinne, ſhouldſt have the blood of Gods owne Sonne ſhed to make thee his ſonne or daughter. Let me ſpeake unto thee in the words of *Ezra*, which words hee ſpake from the occaſion of a meaner deliverance. Seeing God hath kept thee from being beneath for thine iniquities, and hath granted thee ſuch deliverance, ſhouldſt thou continue in ſinne? ſhouldſt thou rebell, and returne to breake the commandements of ſuch ſo mercifull a God? by drunkenneſſe, blaſphemy, lying, pride, whoredome, or any prophaneſſe? Shouldeſt thou deſpiſe the Sabbaths, Word, Sacraments, Blood of ſuch a Saviour? Shouldeſt thou refuſe to ſacrifiſe thy Body and Soule to his glory, that refuſed not to ſacrifiſe his precious life for thy ſalvation? Shouldeſt thou be a niggard of thy duty to him, yea, of thy beſt blood, who was prodigall to expend and ſhed his blood to redeeme thee? Now God forbid. Nay this inexcuſably bindeth us all, to all thankfulneſſe and true obedience.

1 Pet. 1. 18, 19.

Rom. 6. 7, 8.

Ez. 9. 13, 14.

Lu. 1. 74, 75. Tit. 2. 14, 15. &c.

Vſe 4. In as much as the Redemption we ſpeak of, is ſo excellent a thing; all ſuch are convinced

ced as grievously guilty, which blaſpheme and ſpeake evill of the ſame. For there are many who call light darkneſſe, and darkneſſe light, accounting the freedome we ſpeake of, to be an intolerable ſlavery; and that to be the onely free life, to live as they liſt, in all pleaſure and licentious prophaneſſe unconttouled. If they be told that they muſt give themſelves to frequent Prayer, and reading and hearing the Word; that they muſt mortifie their luſts, relinquiſh their vanities, renounce their pleaſures, abandon evill Company, preciſely keepe the Sabbath, &c. O, ſay they, here are bands indeed fitter for gally-ſlaves, than liberall and free diſpoſitions. Art thou which readeſt theſe things, of this mind? Then know thou, that he is not more a ſlave that tugs at an oare in a gally, under the Spaniard or Turke, than thy ſelfe in a ſpirituall reſpect; though in a civill thou poſſeſſe and enjoy much riches and freedome. As he that ruleth his owne minde, is better than he that winneth a City; So he is the baſeſt ſlave, that is a ſlave to his ſinnefull luſts and affections. If we had no ſcriptures declaring the bondage of wicked men; yet the very Heathen beare witneſſe unto it. *Tully* ſaith, that he is the Free man indeed, which ſerveth no filthineſſe. And the *Stoicks* (renowned Philoſophers) taught, that wiſe men were onely Free-men, and all fooles ſervants. O how many Lords have they, which have not Chriſt their only Lord! For either anger and malice will play the Tyrants over them, as in *Cain* and *Saul*; or Pride, as in *Nabuchadnezzar*; or uncleanneſſe, as in *Ammon*; or Covetouſneſſe, as in *Ahab*, and *Judas*, &c. from the cruell rule and dominion of all which, thoſe are delivered, which are the redeemed ſervants of Chriſt; whoſe ſervice is indeed perfect freedome. And therefore the Saints have alwayes exceedingly gloried to be called the ſervants of God. So *David* acknowledgeth, ſaying, *Behold, Lord, I am thy Servant, I am thy Servant.* So the Apoſtles, as *Paul*, who beginneth ſome of his Epiſtles thus; *Paul, a Servant of Jeſus Chriſt, &c.* So *James*, *Peter*, *Jude*, though ſome of them might have gloried in their Titles as being the kinſmen of Chriſt. If the ſervants of mortall Kings have many privileges and much freedome, then much more the ſervants of the immortall God, even Jeſus Chriſt the King of Heaven and Earth. In regard of the order which is betwixt the redeemed and the Redeemer, and the obedience which we owe unto our Redeemer, we are ſervants; but in the regard of the Divine Covenant, and our communion with Chriſt, we are free-men, free from ſinne unto righteouſneſſe, the ſonnes of God, the brethren of Chriſt, and coheires with him of the kingdome of Heaven. Such Honour have all his Saints, ſuch freedom have all his Servants. Wherefore if thou beeſt not yet ſet free by the Sonne; Sue, ſeeke, labour for it. Cry unto the Lord as the poore Iſraelites in *Egypt*; for if civill freedome be to be uſed, rather much more is ſpirituall. Even the natures of Birds and Beaſtes which are wild, being kept for delight, may teach us herein; for though we make never ſo much of them, and feed them never ſo plentifully; yet they are hardly by Cages, chains &c. kept and holden, and continually they ſeek to be enlarged. Loe, if thou be not more brutiſh than the very Beaſtes, thou wilt not ſuffer the Devill to cage thee up in ſo deadly ſervice; but thou wilt endeavour and ſeek by all meanes to be enfranchiſed by Jeſus Chriſt.

Pro. 16. 32.

Gen. 4. 4, 8. 1 Sam. 18. 8. &c. Dan 4. 27. 2 Sam. 13. 2. 1 Kin. 21. 4.

Pſa. 116. 16. Rom. 1. 1. Phil. 1. 1. Tit. 1. 1. Iam. 1. 1. 2 Pet. 1. 1. Iude 1.

Exod. 3. 7, 9. 1 Cor. 7. 21.

Uſe 5. Examine whether thou beeſt redeemed and ſet free by Chriſt or no. Thou mayeſt know it by three notes; Firſt, by thy affections; Secondly, by thy workes; Thirdly, by thy manner of working. Firſt then, how art thou affected to this liberty? Doſt thou rejoyce in it more than if thou ſhouldeſt find great ſpoyles? Can you feelingly give thanks for it from thy very heart-root, as thou readeſt of *David* and *Paul*? Art thou carefull to ſtand faſt in it? and that thou be not entangled againe in thy former bondage of ſinne? As we ſee Townes hips that have obtained Charters and Privileges, are wary that they be not infringed: Then it is a good ſigne that thy heart is bleſſed with the rich grace of God in thy Redemption. For as the unvaluable excellency of it, will make us carefull to preſerve it; So the raviſhing ſweetnes of it is ſuch, that it is as poſſible for them which have taſted it, to containe their hearts and tongues from praiſes and thankſgivings, as it was poſſible for *David* to keepe his feete from leaping and dauncing for the joy of the bringing home of the Ark of God. But if thou beeſt ſo dull, and inſenſible of this mercy, that thou never giveſt thankes for it, or with leſſe earneſtneſſe than thou doeſt for meate and drink, and art careleſſe; thou art yet a bond-ſlave, and haſt not obtained this freedome.

Pſa. 103. 2, 3, 4.

1 Sam. 6. 14.

Secondly, What are thy workes? If thou commeſt into the houſe of a Nobleman, and ſeeſt one walking and rubbing of horſes, another ſweeping of houſes, another ſcowring of ſpits; thou wilt preſently judge that none of theſe is the Maſter, but that they are all of the baſer ſervants. So if thou ſeeſt any given to blaſpheming the name of God, to drunkenneſſe, uncleanneſſe, pride, idleneſſe, prophaneneſſe, undoubtedly all ſuch are very ſlaves of ſinne, and of Satan, even as our Saviour Chriſt witneſſeth in the Goſpell, *that they which commit ſinne, are the ſervants of ſinne, and of their father* (or maſter) *the Devill.* For ſuch workes become not thoſe which are ſet free, and redeemed by Chriſt, who as much diſdaine to defile themſelves with ſuch baſe and ſinnefull practices, as a Noble-man ſcorneth to put his hand to the ſervile and ſlaviſh workes before mentioned.

Ioh. 8. 34. 44.

Thirdly, It may be thou doeſt many outward things commanded, as are praying, hearing the Word, receiving the Sacraments, obſerving the reſt of the Sabbath, relieving the poore, &c. But how doeſt thou theſe things? willingly and freely? or as being conſtrained? This is the note of a ſlave; the other of a freeman. For true liberty is freely to follow after righteouſneſſe: And thoſe that are truly ſet free by Chriſt, doe willingly and of themſelves by the ſanctification of the Spirit, that which wicked men and bond-ſlaves do onely for feare of puniſhment. If therefore the keeping of the Sabbath, and the duties thereof be not tedious to thee, but a delight; if thou relieveſt the poore, not grudgingly, but cheareſully; If the commandements of God are not grievous to thee: It is a comfortable ſigne of thy Redemption. Be thankefull and perſevere.

1 Iohn 5. 3.

Queſtion. But you ſaid that Man was created according to the Image of God, in a moſt Holy and

and Happy eſtate; How then comes he to ſtand in need of a Redeemer?

Anſwer. *I beleeve that* Adam *and* Eve *being created by God, according to his Image, in ſingular happineſſe, and placed in Paradiſe, did notwithſtanding willingly, and by the enticement of the Devill, fall away, tranſgreſſing Gods commandement given unto them; and ſo made themſelves, and their poſterity, ſubject both to ſin, and death the wages of the ſame.*

Gen. ch. 2. 3.

Expli. Though it be farre better to endeavour to come out of the miſery wee are in, than curiouſly to enquire how we came into the ſame; yet becauſe many neceſſary points depend on this, and wee never ſeeke the heavenly Phyſitian till wee underſtand and feele our diſeaſe, and the danger; Therefore it is neceſſary that wee ſhould have ſome good meaſure of knowledge hereof; Which wee ſhall attaine, if wee conſider theſe two things: Firſt, what *Adams* ſtate was in his Innocency, and upon what conditions it did ſtand; Secondly, the manner of his fall. Wee will here intreat of his happineſſe and the conditions thereof. The happineſſe of our firſt Parents may be referred to theſe heads: Firſt, that they were created in the Image of God, together with the manner of their creation; but of this before.

Gen. 3.

Secondly, that they were placed in the Garden of *Eden*, tranſlated by the *Septuagint*, *Paradiſe*, and commonly ſo called, becauſe it was a place of ſingular delight and pleaſure; a moſt pleaſant place, in regard both of the variety of all pleaſant fruits (the Trees alſo of knowledge and life in the middeſt thereof) and alſo in regard of the precious rivers watering the ſame: Unto this our Saviour alludeth, when he ſaith to the thiefe, *This day thou ſhalt be with me in Paradiſe*; not that Paradiſe wherein *Adam* was put, which was defaced in the floud; but Heaven, ſo called, for the happineſſe, joy, and rivers of pleaſure, which are there for evermore.

Gen. 2. 9, 10, 15.

Thirdly, the happineſſe of our firſt Parents is ſet downe, from their freedome from all things which might hurt their bodies, or diſturbe their mindes. They were both naked, and were not aſhamed. *They were naked*; Hereby is ſignified, that their bodies had a kind of Impaſſibility; ſo that though they were neither hairy nor woolly as other beaſts, nor clad in apparell, as now; but of a ſoft and ſmooth skinne, and naked; yet they were not ſubject to the injuries of the weather, as raine, wind, heat, cold, &c. *They were not aſhamed*; Not as though any undecent thing were ſpoken of them, (as now he is accounted a beaſt that is not aſhamed of his nakedneſſe) but firſt, to ſhew, that inwardly in their mindes, did ſhine the Image of God, that is, Innocency, Sanctity, and Integrity, &c. in which if they had continued, they ſhould not have needed their figge-leaves, nor any apparell; Secondly, that outwardly in their bodies there was exceeding beauty, and perfection of all parts, ſo that there was no uncomelineſſe, no not in thoſe members, which after ſinne, naturall ſhame, for their deformity and unſeemelineſſe, teacheth us to cover; Thirdly, that in the inferiour parts of the minde and body, there was no inordinate motion or appetite; all members of the body, and inferiour deſires, being ruled and governed by the inward grace of the minde; So that if we meditate of theſe things, wee cannot but conceive, that the happineſſe of our firſt parents was very great.

Gen. 2. 25.

Now wee are to conſider of the conditions, on which this happineſſe did ſtand; for they were created thus, but mutable, and changeable; and this ſtate to continue, and in the end to be tranſlated to a celeſtiall life, if they kept the Commandement of God, otherwiſe not.

Gen. 2. 16, 17.

The Commandement was about one of the Trees which were in the middeſt of the Garden, namely, the Tree of Knowledge of good and evil; which was ſo called, not of the effect, as though it had a quality to ſharpen the wit, but of the event, being a Sacrament of triall and admonition to them, that if they did eate of it, then they ſhould have woefull experience of the good they had loſt, and of the evill they had gotten, they having before a ſpeculative knowledge, but not practicall experience hereof. The other Tree was called the Tree of life, both becauſe it had a power or vertue to preſerve life and health, and alſo more principally, becauſe it was to our firſt parents a ſymbole, ſigne, or Sacrament (as Saint *Auguſtine* and other learned call it) of the continuance of their life in Paradiſe, and after, of their tranſlating unto a heavenly life, if they continued in obedience.

The Commandement concerning the Tree of Knowledge, contained a Prohibition, which was this; *Of the Tree of Knowledge of good and evill, thou ſhalt not eate.* This Commandement God inforceth by two reaſons; The firſt, from the liberty God gave them to all the reſt of the trees of the Garden. Therefore hee might well abſtaine from this one. The other reaſon, from the danger enſuing, if he did eate; *Thou ſhalt die the death*, that is, Thou ſhalt certainely die, temporally here, in the ſeparation of the ſoule from the body; and ſpiritually in loſing the graces before ſpoken of; and eternally in the ſeparation of Body and Soule from God. This was Mans happineſſe; and it ſtood on this Condition, if he obſerved the Poſitive Law given him of God.

Ver. 17. Ver. 16. Ver. 17.

Vſe 1. Death, to ſpeake properly, is not naturally, namely, according to the nature of man in his Creation; but againſt nature, comming in by ſinne, *Adam* being created to immortality, that is, in ſuch eſtate, that if he had never ſinned, he ſhould never have died. For although *Adams* body was mortall in it ſelfe, and could die; yet it had a power not to die, through the gift of the Creator; namely if he continued in his integrity. So *Adam* in his ſtate of innocency was both mortall, and immortall, in divers reſpects: immortall, having not an impoſſibility of dying, but a poſſibility of not dying, which poſſibility he loſt by his ſinne, and inſtead thereof received a neceſſity of dying; *Thou ſhalt die the death*; He was mortall, not becauſe he ſhould have actually died, if he had not ſinned; but becauſe if he ſinned, it was poſſible he ſhould, or hee might die. Death then commeth not from Nature, but from Sinne.

Rom. 5. 12.

Vſe. 2. The remembrance of this happineſſe of our firſt parents, which they loſt to themſelves, and to us, by their fall, ſhould move us, even with teares of blood (if it were poſſible) to bewaile our preſent miſery in which we are; which is as farre from that happineſſe, as the Earth, nay, as Hell is from Heaven. Then man was the

Cedar

Cedar of Paradiſe, the Picture of Heaven, the Glory of the Earth, the Ruler of the World, and Gods owne delight; But now he is the Firebrand of Hell, the Picture of the Devill, more baſe than the baſeſt creatures on the earth; cloathed with no leſſe diſhonour and ſhame, than he was before crowned with honour and glory; Not onely, as *Nebuchadnezzar*, transformed into a beaſt, but being made of the Temple of God, a Cage of uncleane Spirits; yea, the very habitation of the Devill. Wherefore let us all take up a grievous lamentation, when we looke backe to our firſt glory, and to Paradiſe, our ancient right; And if there be any ſparke of Heavenly courage and wiſdome in our breaſts, let us endeavour to recover that by Chriſt, which wee have loſt in *Adam*. Nay, God offers, in his beloved Sonne, more glory, better happineſſe; let us not be ſo beſotted, as to ſuffer Satan to deceive, and deprive us of the recovery of Gods favour, by our continuance in ſin, which firſt he made us loſe by committing ſin, &c.

Uſe 3. Man in Paradiſe, in the time of his Innocency, might not be idle, nor without a poſitive Law, for obedience; ſo that neither labour in dreſſing the Garden, nor to be tied to ſpeciall duty by the Law, was any impeachment of his happineſſe: Thoſe therefore which place any pleaſure or happineſſe in idleneſſe, or in deſiring to live as they liſt, and to be lawleſſe, doe exceedingly manifeſt the vile corruption of their hearts; for idleneſſe, and lawleſſe liberty was not permitted to *Adam* in Paradiſe.

Queſt. I ſomething conceive the happineſſe of man in his creation, and the conditions of the ſame: Now I pray you ſhew me, what was the manner of his fall?

Anſw. *The fall of our firſt Parents was, their voluntary tranſgreſſion of the commandement of God, in eating of the fruit of the forbidden Tree, cauſed by ſubtile malice of the Devill, and their own infidelity.* Gen. 3. *through the whole chapter.*

Explica. Out of the third chapter of *Geneſis*, which is called of ſome, *The Patriarks Catechiſme*, we are taught of the fall and ſinne of man, of the anger of God, of the puniſhment of ſinne, and of the beginning of mans miſery, unto the which he was not created, but into the which he fell, by the juſtice of God, through his ſinne; points hidden from the wiſe, and revealed by the Word, by which we come to know the cauſe of all the miſeries which follow our nature; which miſeries the Philoſophers ſaw, and confeſſed; but the wiſeſt of them could never conceive the cauſe thereof, which is ſinne. In this third Chapter is alſo contained a moſt excellent (even the firſt) promiſe of Chriſt. But we are briefly to conſider of his fall, which is ſet down in the ſixe firſt verſes; the reſt of the Chapter ſhewing the conſequence of the fall.

The Devill, being fallen irrecoverably, comes into the Garden, and in the form of a Serpent, I meane, ſpeaking in, and by a true Serpent, out of cruell envy of Mans happineſſe, and an inſatiable deſire of doing hurt, tempts the firſt Woman, and by the Woman, Man to ſinne, and prevailes: Hee boords the Woman thus; *Yea, hath God ſaid yee ſhall not eate? &c.* As if hee ſhould have ſaid, It is a likely matter, that God cares what ye eate, What, doe you thinke that God ſtands upon an Apple? It is not to be beleeved; Hath he created all things for you, and would he not let you uſe all things? This is the firſt aſſault, which the Woman weakely reſiſteth, beginning even at the firſt to yeeld, as appeareth by rehearſing the commination, or threatning falſly; for whereas God ſaid, *Thou ſhalt dye the death*, noting the certainty of it, ſhee ſpeaketh doubtfully, *Leſt yee dye.* As if ſhe began to thinke, that it might be they ſhould die, if they did eate, it might be not.

The Devill perceiving the Woman to ſtagger, and the wall of her faith to ſhake, plies all his Ordnance to the batterie. For the word was no ſooner out of her mouth, *Leſt ye die*; but hee replyeth, *Yee ſhall not die at all.* As if he ſhould have ſaid, What? Die? with eating ſo faire an Apple? Can there be any hurt in this? Silly Woman; *Ye ſhall not die at all.* God affirmed, *Yee ſhall die certainely*; The Woman doubteth, *Leſt yee die*; The Devill that old Lyer denieth, *Yee ſhall not die at all.* Then (not giving the Woman any reſpite to bethinke her, or to reply) he accuſeth God of envy, and promiſeth Divinity unto them. O (ſaith he) *God knoweth, &c.* As if he ſhould have ſaid, God envies your happineſſe, and I cannot but tell you of it; For hee knowes well enough, that if you ſhould eate of that Tree, you ſhould ſee that you never ſaw, (O ſubtile deceiver!) and that ye ſhall be as Gods; Impudent lyer! when as by this meanes both they and their poſterity became like unto him. Behold, O Woman (ſaith he) what a goodly Tree this is! how pleaſant to the eye, delicate to the taſte, Divine for uſe, Can it doe you any hurt? would any but fooles abſtaine? goe to, eate and feare not, Ile warrant you; And then the Woman yeelded, and ſeeing that it was good for meate, pleaſant to the eyes, and a Tree to bee deſired to get Knowledge, ſhee tooke of it, and did eate, and by theſe ſame reaſons perſwaded her Husband, and gave him, and he did eate. Ah! and Alas! whoſe heart is not moved to ruth? who mournes not, that conſiders the fall of the Mighty? Oh! How were the Mighty overthrown in the middeſt of Paradiſe by the Subtilty of the Serpent? Even holy *Adam* by the enticement of his Wife! Tell it in the gates of the Cities, Preach it on the houſe tops, and publiſh it in the eares of the World, till the Inhabitants of the Earth mourne, for the miſery that is come upon them, even till the Elect and Beloved be delivered and renued by the ſtrong Arme, and Grace of their Reſtorer and Saviour Jeſus Chriſt.

This is the fall of our firſt Parents, even their moſt grievous ſinne, which is not to be meaſured by the price of the Apple, but by the Perſon whoſe Commandement is broken; together with the great reaſon they had to keepe it, and the eaſineſſe of performing the ſame. It is thought of ſome to be the greateſt ſinne pardonable, that ever was committed; and ſurely it was moſt hainous, and injurious to God our Creator; being called the Fall, becauſe it is not one ſinne, but many, as Firſt, Doubting; Secondly, Infidelity; Thirdly, Security; Fourthly, Curioſity, ſeeking wiſdome beſide the Word; Fifthly, Pride; Sixtly, Idolatry, preferring the Devill and his lies, before God and his Truth; Seventhly, horrible Unthankefulneſſe; Eighthly, contempt of God; Ninthly, murder both of themſelves and of their Poſterity, &c. If therefore any ſhall cenſure the

punishment inflicted upon our first Parents, as too great, or injust, he knowes not (saith one) how to measure how great their iniquity was in sinning, where there was so great facility of not sinning; neither is their sinne more to be praised for making a way to the comming of our Saviour, than *Iudas* his treason is to be commended, for making a way to his passion.

The consequents of this fall follow in the seventh Verse, to the end of the Chapter, *viz.* When they had both thus eaten, then their eyes were opened, and they saw that they were naked, and they were ashamed, and fled from God. *Their eyes were opened*; Not that they saw not at all before, but to see that which they saw not before, to wit, their owne misery and shame. In the act of their sinne their eyes (that is of their understanding) were shut by the witch-craft of the Devill, after their sin, they were opened, their consciences accuse them of guiltinesse, they sensibly feele their nakednesse, that is, the corruption of their nature, the losse of the Image of God; *And are ashamed*; Then they seeke figge-leaves to cover the nakednesse of their bodyes, flye from God, deny the fact, and most impudently excuse themselvs, the woman laying the blame upon the Serpent, the man upon God. Then God sentenceth them to all manner of miseries for their transgression; and yet in mercy propoundeth a Saviour, which is the seede of the woman, Jesus Christ, by whom they might be saved through faith and repentance. For it is probable, and pious to beleeve, that those our first Parents repented; were received againe into Gods favour, for the merits of that promised seed of the Woman; and that after their death they were also translated into the Kingdome of Heaven.

Use 1. If *Adam* and *Eve*, having the Image of God shining in them, and being in Paradise, were not out of the gun-shot of Satan, but were tempted and overcome: What person or Place can then be free? yea, who can prevaile? but onely such which obtaine sufficient grace, continually pray for strength, and watch against this devouring enemy, putting on the whole armour of God.

1 Pet. 5.8. Ephes. 6.10. 11,12. 2 Cor. 12.7. &c.

Use 2. In as much as Satan doth not at first plainely tempt *Eve*, to disobey GOD, but first cunningly begins to breed a doubt in her mind of the certainty of Gods Word, we are taught two singular things; First, to observe the order of the Devills proceeding in temptation: for look how he dealt with *Eve*, so he dealeth with us, drawing us, not bluntly and at the first dash, into evill, but by degrees. As when he would keep men from Repentance, that they might be damned with him, he will not at first say, Ye neede not repent at all; but thus, (much like as he dealt with *Eve*) Yea? beginne so soone to be precise? What? A young Saint? Lose your best time? The flower of your age? Wither your body with griefe, care, study, and melancholy? Bury your selfe quicke? Tush, give your selfe liberty; you are young, you shall have time enough afterwards, you neede not repent as yet. Thus doth the Serpent hisse; But yeeld in this, and deferre thy Repentance, and then he will roare out boldly; Thou needst not repent at all, &c. Secondly, hence we are taught, that if we would be preserved in the time of temptation, then one singular meanes is to hold fast the Word of God, and to beleeve it; which was the weapon wherewith Christ repelled and foyled the Devill in the Wilderneſse; when he brought *Eve* to doubt of this, she was easily overcome; so if he can bring us to neglect, contemn, or speak evil of the Word, or but to doubt of the truth of it, he makes reckoning we are his owne; This is, as if we should yeeld our weapons into our enemies hands to cut our owne throats, for then we must needs be overcome, &c.

Use 3. From the guiltinesse of conscience, corruption, shame, and other miseries, issuing from the disobedience of our first parents, we learne what it is to sinne, namely, to bring our selves under the danger of all the Curses and Plagues of God. The Devil promiseth pleasure and profit, if we sinne, fulfilling our owne Lusts, beleeve him if thou wilt: He that tempts thee now, will, if thou beest ruled by him, torment thee for it afterwards. Remember how he promised a kinde of Divinity to our first Parents, and tremble. Labour what thou canst to resist him, and repent.

Use 4. When we see our nakednesse, bodily, or spirituall, or feele any cold or heate hurtfull; sickneſse, want, paine, &c. we should call to minde the original of all these, our sinnes, and be humbled, &c.

Quest. What if *Adam* and *Eve* thus offended? what is that to us.

Answer. *Yea very much; for though* Adam *actually transgressed, yet because he was not as a private, but as a publick person, representing, and the very roote of all mankinde; receiving, and losing, not onely for himselfe, but for all his posterity, the grace which he had; Therefore his fall made both Himselfe and Mankind also, culpable, guilty, and corrupt, &c.*

Explica. In *Adams* sinne, three things concurred; First the Actuall Transgression; Secondly, the Legall Guilt; Thirdly, the Naturall Pravity, or Corruption. These three are conveighed to all Posterity (the Virgin *Mary* not excepted) which are by naturall Generation descended of *Adam*; and that three wayes. The Fault by participation: For as *Levi* was in *Abraham*, loynes, so were we in *Adams*; Therefore the Apostle saith, *That in Adam all sinned.* The Guilt by imputation; as the sonne of a Traytor loseth the honour his father lost by his Treason: Therefore *Paul* saith, *By the offence of one, the guilt came on all men to condemnation*; and this is meant when we say, the sinne of *Adam* is imputed to us. The Corruption by Generation; therefore it is said, *By one Mans disobedience, we are made sinners.* So *Adam* begat *Seth*, not according to the Image in which he was first created, but in his Image as he then was, corrupt; that is, a corrupt Father begat a corrupt sonne; *As that which is borne of the flesh, is flesh*; As a serpent ingenders a serpent, so sinnefull men beget sinnefull men, according to the Rule, That which is begotten, followeth the nature of that which doth beget: Even as we see it often come to passe, that children, whose parents labour of the gout or stone, doe receive from them certain incurable impassions & dispositions to such diseases; so it always comes to passe, that all children descending of defiled parents, do unresistably draw from them that originall defilement; For as the person of the first man corrupt-

Rom. 5 13. Rom. 5.18. Rom. 5.19. Gal. 5.3. Ioh. 3.5.

rupted the whole Nature; ſo that Nature doth now corrupt the perſons of all men. Neither doth this hinder, becauſe ſome are regenerated, and their ſinnes pardoned; for men beget not children as they are regenerate, but as they are men; even as a circumciſed Father begetteth an uncircumciſed Sonne; as cleane ſeed-Corne commeth up with ſtraw and chaffe and other wrecke; ſo men, though they have obtained grace, beget children which are borne and conceived in ſinne.

Vſe 1. Hence we learne, that children are corrupt, not onely by imitation, but alſo by nature: not as it was firſt created, but as it is now corrupted; none partaking thereof (Chriſt only excepted) but being culpable, guilty, and corrupt thereby.

Vſe 2. This alſo admoniſheth Parents, with all care to endeavour to bring up their children in the inſtruction and information of the Lord; that as they are Inſtruments of their generation, and alſo of their corruption and guiltineſſe, conveyed by the ſame; ſo they become inſtruments, by their good Education and Diſcipline, of their regeneration by the Spirit of God. Surely theſe parents which beget and bring forth children, and care not to teach them the feare of God, and to inſtruct them in holineſſe, both by doctrine and example, bring forth children (as much as in them lieth) for the Devill, and not for God, &c.

Queſt. Tell me more plainely, what is that corruption that you ſay is conveyed unto us from *Adam*?

Gen. 8. Rom. 7. 14. Pſal. 51. 7. Rom. 8. 7. 2 Cor. 2. 14. Iam. 1. 14, 15. Mat. 15. 10.

Anſw. *It is that which is called* Originall ſin; *which is the guiltineſſe of* Adams *tranſgreſſion, and the diſorder of the whole man, brought upon all Man-kinde by the fall of* Adam; *whereby they want the righteouſneſſe which ought to be in them, and have that unrighteouſneſſe which ought not to bee in them, which makes them inclinable to actuall ſin, being the fountain thereof.*

Expli. This corruption of Nature is called *Originall ſinne*, or of beginning; which name Saint *Auguſtine* firſt gave unto it, having to doe with the Pelagians: which appellation is moſt apt; Firſt, becauſe it was from the beginning, as ſoone as ever the fall of *Adam* was; Secondly, becauſe it is one of the firſt things which is with the child in the conception; Thirdly, becauſe it is the beginning of all actuall ſinne. Generally and more largely taken, it ſignifies the ſinne of *Adam*, the guilt following, and the corruption; but more ſtrictly it is uſually taken onely for corruption of nature, which implieth the loſſe of the Image of God; and inſtead thereof, in the minde, blindeneſſe and vanity; in the will, ſtubborneneſſe and rebellion; and in the affections, ſenſes, and the whole body, grievous diſorder, contrary to that that ſhould be, and inclinable to all evill. Yet wee may not thinke, that the ſubſtance of body and ſoule, or any faculties are impaired; but as in a poyſoned fountaine, there is the water, and the running, onely the wholeſomeneſſe is taken away; ſo onely the ſoundneſſe of theſe is loſt, and in the roome thereof, all unſoundneſſe hath taken place. This corruption, which we thus ſpeake of, hath truly the nature of ſinne, and maketh ſubject to the wrath of God, as is manifeſt in infants, which die though they have committed no actuall tranſgreſſion, as *Paul* reaſoneth. And this is further to be remembred, that it is not ſo derived unto us, that one hath one part of originall ſinne, and another another part; but it is wholy in every one, and is the ſeed and ſpawne of all ſin, even of the ſin againſt the Holy Ghoſt. Rom. 5. 15.

Vſe 2. Hence we ſee, that we are corrupt and guilty of Hell, even in our mothers wombe; being conceived in ſinne; ſo that a Childe of a day old is not innocent, though we call them ſo, in regard of any actuall rebellion in their owne perſons performed; for there is in them ſinne, or concupiſcence, in the firſt act, as they ſay, even as ravinouſneſſe in the Lyons, or Wolves Whelpes; which alſo afterwards will breake out into the ſecond act in time to come. Even as therefore we kill an old Wolfe, or Snake, for the hurt it hath done, or is ready now to doe, and alſo all the young ones for the hurtfull nature they have, which in time will ſhew it ſelfe: ſo God may juſtly caſt, even Infants, into Hell, for the corruption of their Nature and will, all ſuch of them, which he hath not, by election of grace, ordained to eternall life. Pſal. 15 5.

Vſe 3. Seeing there is in every one an inclination, through corruption, unto all ſinne, even that unpardonable one; then, if thou haſt received grace and power to maſter thy corruptions, acknowledge him who hath preſerved thee; and when thou ſeeſt a Drunkard, or any other ſinner wallowing in his ſinne, praiſe God; for thou art of the ſame mould and metall; and if thou doſt not the like, it is not the goodneſſe of thy nature, but the mercy of God reſtraining, or ſanctifying thy corrupt heart. Alſo, let it teach thee, not to diſpaire of thy neighbour, or raſhly to condemne him, that yet hath not obtained mercy; for what knoweſt thou, how God will deale with him; rather pray for him, and endeavour to bring him to the partaking of that grace which thou haſt received; which is indeed a property of true grace.

Vſe 3. This alſo teacheth a ſingular point of wiſdome, namely, in the practice of Repentance, to ſtrike at the roote, to crucifie the Fleſh, and the Affections, and to deſtroy the body of ſinne, which is this corruption wee ſpeake of: And ſo much the rather, becauſe it is not a ſlight frothy thing, (as the Papiſts preſumptuouſly affirme) but indeed far more grievous, than the ſtaine we receive from our actuall tranſgreſſions; even as hereditary diſeaſes are worſe than accidentall, becauſe incurable; it is alſo the cauſe of all actuall ſinne. Therefore as Phyſicians in the curing of diſeaſes, remove the cauſe; or as a man that would deſtroy weedes, pluckes them up Roote and Rinde; So bend all thy force, ſtudy, and ſorrow in repentance firſt this way. For from whence are drunkenneſſe, whoredome, idolatry, blaſphemy, lying? &c. even from this bitter roote, this uncleane fountaine of Originall ſinne. As therefore *Eliſha* healed the bitter waters, by ſeaſoning them at the Spring; ſo he that would have a ſound ond holy life, muſt labour to be ſound within, and that his heart be truly ſeaſoned with grace; elſe all is to no purpoſe. And here is the difference between Hypocrites, and ſuch as are truly renewed; they cut off the branches, theſe the roote; they reforme the action, theſe the affection of ſinning. Therefore as *Sarah* will have *Iſmael* put away, and the Bond- 2 kin. 2. 21.

woman his mother alſo: So are we alſo to put from us all evill actions, and to mortifie even the affection of ſinning, if wee would ſoundly repent.

1 Iohn.3.4. *Queſt.* You ſpeake of Actuall and Originall ſin: what is ſin?

Anſ. *Sin is the tranſgreſſion of the Law.*

Queſt. What is the Law you ſpeake of?

Anſ. *The Law which I meane, is the eternall rule of Righteouſneſſe in God, manifeſted to man, firſt, in the creation, afterward repeated by the voice of God, and written in two Tables of ſtone by the finger of God, containing divine Precepts what we ſhould bee, doe, and leave undone, requiring perfect obedience* Lev.18.5. Deut.27.26. *under the hope of Life, and puniſhing the leaſt diſobedience with eternall death.*

Expli. This Law is taken ſundry waies in the Scripture, here wee take it for the Morall Law contained in the ten Commandements. Wee call it an eternall rule of righteouſneſſe in God; becauſe it is a bright beame iſſuing from the Father of Lights, containing the ſumme of his will, concerning his worſhip, and the duty of man unto him, and to his neighbour. For Gods will is the rule of all righteouſneſſe; the Law, the Copy of it; therefore obedience of workes, is called divers times, doing of Gods will, in his Word. Mat 6.10. & 27.1.

The Law is an eternall rule, becauſe it was alwaies in God, and ſhall for ever continue, even unto all eternity, perfectly to be kept in Heaven; and alſo to diſtinguiſh it from the Ceremoniall and Judiciall Lawes, which are abrogated, The Ceremoniall in regard of Uſe and obſervation, and the Judiciall in regard of Obligation: So that, as we may, at no hand, bring into Uſe the Leviticall Ceremonies, ſo wee are not bound to the ſame forme of Lawes Politicall, which were given to the Common-wealth of the Iewes. And yet the generall equity of both remaines; of the Iudicials, that ſinne is to be puniſhed by the Magiſtrate; of the Ceremonials, that God is to be worſhipped in the comelineſſe himſelfe hath commanded; beſides the ſubſtance of theſe Ceremonies, which remaines for ever, Ieſus Chriſt.

This Law was at the firſt printed in *Adams* heart; the knowledge and love thereof, being a part of the Image of God in him. A glimmering whereof, God in his ſingular wiſdome, continued in the heart of man after the fall; namely, ſo much as might ſerve for the continuing of fellowſhip and ſociety amongſt men, and which might leave them without excuſe. This remnant we uſually call the Law of Nature, not that mans nature is the Author of it, but becauſe it is imprinted in the ſame. Afterward the Lord repeated that Law on Mount *Sinai*, and writ it in two Tables of ſtone, to convince the ſtony hearts of men. Rom.1,19. 2.15.

Queſt. What are the words of this Law?

Anſw. *The words of this Law are theſe*; Then God ſpake all theſe words, and ſaid, I am the Lord thy God which brought thee, &c. *as it followeth in* Exodus, chap. 20. *from the beginning of the firſt verſe, to the end of the ſixteenth.*

Expli. Theſe ten Lawes, or Law ſentences, are the ground and rule of all righteouſneſſe, with the which whatſoever agreeth, is good; whatſoever diſagreeth, is evill; containing the generall heads of all duties to God and man which can be required. Divided into two Tables, the firſt containing our duty to God, the ſum whereof is, *Thou ſhalt love the Lord thy God with all thy heart, &c.* The ſecond, our duty to our neighbour, the ſumme whereof is, *Thou ſhalt love thy neighbour as thy ſelfe.* Alſo it is divided into ten Precepts. The manner of giving this Law was very Solemne and terrible; worthy to be often read, and marked of all. For the meaning of theſe Commandements, theſe generall Rules are to be obſerved: Firſt, they are to be underſtood, as the Prophets, and Apoſtles have expounded and taught them. Secondly, In all affirmative Precepts, the negative; and in all negative, the affirmative are to be underſtood. Thirdly, the manner of ſpeech is to be obſerved, as Firſt concerning perſons, by, Thou ſhalt, and ſhalt not, is meant every one; none are exempted: Secondly, concerning things forbidden or commanded, under one particular named, all of that nature, and kinde, with the ſignes, cauſes and effects, are underſtood. Fourthly, the Law is ſpirituall, not onely brideling the hands, but the heart and firſt motions thereof. Fifthly, No creature can fully ſee into the depth of the doctrine, and particulars contained in it. Sixthly, none can diſpence againſt this Law, but God only, either in whole, or in part. Mat 22 37, 38, 39. Deut.10.4. Exod.19.

Vſe 1. Firſt, wee are to praiſe God for giving the Law, without the which wee could never attaine to the knowledge of ſinne, and ſo of our wretchedneſſe thereby, for by the Law comes the knowledge of ſin. Of the which, ſo long as we are ignorant, we never ſeeke for remedy by Ieſus Chriſt; Even as that man never ſeekes the Phyſician, which knoweth not that he is ſicke; many thinke as well of themſelves, as the Phariſee, till the Law come, and then they appeare as blacke as hell. Therefore when the pride of thine heart diſcovereth it ſelfe, by any vaine conceit of thy owne worthineſſe, Looke thy ſelfe in the true glaſſe of the Law, that thou maieſt bee humbled. Rom.3,20 7,8

Vſe 2. With all reverence hear, and with all care obey this Law; for if the giving of it were ſo terrible; how terrible ſhall the revenging of the tranſgreſſions thereof be, thinke you? And yet though this Law iſſued from God himſelfe, who came downe with his holy Angels, and gave the ſame in a moſt terrible manner, and though hee ſent his owne Son to confirme it, who taught, that it is his Fathers will that we ſhould obſerve it, even in the thoughts of our hearts; yet this very Law, and the Commandements thereof, are moſt notoriouſly contemned, and even ſpurned and ſtamped under foot every day. It may be thou wilt ſay, Where are thoſe varlets, and lewd wretches? They are not worthy to live. Go to; Beware that thou which ſayeſt thus, be none of them. The Law (thou knoweſt) forbids Idolatry, blaſphemy, breaking of the Sabbath, whoredome, drunkenneſſe, lying, pride, uſury, malice, &c. Art thou an Idolater? a blaſphemer of the Name of God? uncleane? a drunkard? an uſurer? &c. Then thou art that ſame vile wretch which contemneſt, and accounteſt ſo baſely of this holy Law. Diddeſt thou thinke reverently thereof, thou wouldſt not breake, but keep it; For as Saint *James* ſaith, *He that ſlandereth, ſpeaketh evil of the Law*; ſo I ſay to thee, Whoſoever thou art, that breakeſt the Law, that thou art a contemner thereof.

Beſides

Beſides, God by his Law forbiddeth ſinne. Art thou a Magiſtrate, and ſuffereſt it? Art thou a Miniſter, and reproveſt it not? Art thou an inferiour Officer, and winkeſt at it? Art thou a Profeſſor, and grieveſt not at it? Doeſt thou make any reckoning of the Law? Even as much as thou doeſt of a dunghill-ragge. For if thou didſt, thou wouldeſt not ſuffer it to be troden under the ſwiniſh feete of prophane men; but wouldeſt according to thy place ſee a reformation. If thou haſt a new garment, thou wilt not have it ſoyled nor ſpotted; and if it be, thou art carefull to bruſh it and make it cleane. Art thou thus chary of thy baſe clouts? and beareſt thou no affection to the Law to preſerve it in thy ſelfe, and others, from violation and contempt? Underſtand thy doome. Thou art yet under the fearefull curſe of this Law, and haſt no part nor fellowſhip in that eternall redemption whoſe fruit is obedience. For thus is foretold of the people of the new Teſtament, that the Law ſhould be written in their hearts, implying their reverence, love and obedience to the ſame.

Luk.1.74. 85. Ier.31.33.

Vſe. 3. From the number of the Precepts, being ten, we may profitably remember, that as they are not many, but few; not confuſed, but orderly, and diſtinct; not long and tedious, but exceeding ſhort; that we ſhould in no wiſe be ignorant of them, the Lord having framed them ſo, that they may be carried in minde, as readily as the number of our fingers and toes.

Vſe 4. In as much as the Lord forbiddeth all tranſgreſſions under the names of the greateſt ſinnes of that kinde, as all oppreſſion, under the name of Murder; all deceit, under the name of Theft, &c. we are carefully to avoid all, even the leaſt of ſinnes, even ſinnefull thoughts; for (whatſoever we thinke) no ſinne is little, but in the account of God, even unjuſt anger is murder. Extenuate not therefore, nor minſe thy ſinnes, ſaying, Oh this is a trifle; I would no body did no worſe; I hope I am neither Whore nor Thiefe, &c. for all unchaſte and wanton lookes, ſpeeches, &c. is Whoredome; all covetouſneſſe, deceit, and griping in bargaining, &c. is Theft in the ſight of God; But rather be humbled for them by true repentance, that they may be forgiven. For the leaſt evill thought ſhall damne a man without Chriſt, according to the tenour of this Law; *Curſed is every one that continueth not in all things written in the Law to doe them.*

Gal.3.10.

Queſt. But is not this Morall Law abrogated by Chriſt.

Anſwer. *Not, as it is a rule of our life, for ſo it is eternall, not to be abroliſhed, either here, or in the life to come; but in regard of the appurteance of it, as the threatnings, and curſe, and the ſevere exaction of obedience in our perſons, unto Juſtification, it is abroliſhed to the children of God.*

Mat.5.17. Rom.6.15. & 7.6. Gal.3.13. & 4.5.

Expli. There are three voyces of the Law; the firſt is, Thou ſhalt doe this, and avoid that; This is never to be at an end; but the Law this way, as it is a doctrine commanding good, and forbidding evill, ſhall by us be moſt perfectly fulfilled in Heaven, where we ſhall moſt perfectly love God and our Neighbour, which is the whole law; and Saint *Paul* ſaith, *That love is never to be abroliſhed.* The ſecond voice of the Law is, If thou doeſt this in thine owne perſon, thou ſhalt live. The third, If thou doeſt it not, or doeſt the contrary, thou art accurſed; Now the morall Law is abrogated, and the mouth thereof ſtopped to the children of God in theſe two laſt reſpects; The Goſpell teaching life and ſalvation by another, which is Chriſt, who alſo hath for us, and in our ſtead born the curſe of the Law; but of the ungodly the Law ſtill exacteth their perſonall obedience, and thundreth out the plagues and judgements of God againſt them for want thereof.

1 Cor.13.8.

Vſe. 1. Chriſt hath purchaſed thee liberty, but not of the fleſh; that thou ſhouldeſt live as thou liſt without a Law, but onely from the neceſſity of Juſtification by the law, and from the curſe thereof. But to the obedience thou art bound to doe thy utmoſt endeavour, more than before, even for the Redemption ſake, which thou haſt obtained, &c.

Vſe. 2 Hereby alſo we perceive, that Redemption from the Law is a benefit not to be valued by Gold; We feare Satan, and ſinne, as we have great cauſe; But neither Satan without ſinne, nor ſinne without the Law, can any way harme us, for the ſting of death is ſinne, and the ſtrength of ſinne is the Law. Whether the Law require perfect obedience in our owne perſons, or threaten damnation for the leaſt diſobedience, the voice of it is more unpleaſant, than the croaking of the Frogs and Toades in *Egypt*; more terrible than the noiſe of thunder, yea than the roaring of the Devills; for even the juſteſt men (how much more the wicked and prophane) even the juſteſt men, I ſay, are guilty of many ſinnes; and if there be no meanes to quiet the Law, they muſt needs be ſubject to the terrours of an accuſing Conſcience in this life (which are the very flaſhings of hell fire; alas! who can bear them) and be everlaſtingly damned in the World to come. And beſides, in as much as the Law requireth perfect obedience, of parts and degrees even to a haires bredth; What peace can the beſt man or woman in the world have in any thing they doe? for they muſt needs meete with the curſe, even in their beſt actions; in as much as the beſt are imperfect and that which is imperfect is curſed by the Law. No mervail then, that the Papiſts, and our ignorants ſo dote upon the Law, ſeeking to be juſtified thereby. Surely, if there were no other way to Juſtification, but by the Law, we ſhould all be damned; but there is another way, which is obedience of JESUS CHRIST, apprehended by faith, &c.

1 Cor.15.15.

Vſe 3. If thou comfortably feeleſt the benefit of Redemption from the Law in thy Conſcience, labour to preſerve it by Faith, Obedience, Repentance, Prayer, and other holy exerciſes, and carefully beware of all ſinne, leſt thou come within the dint of the Law; for ſinne ſubjects us unto it: as therefore the burnt childe dreads the fire; and even the Birde that hath been once taken in the Net, is not eaſily taken againe; ſo if thou beeſt free, keepe thy ſelfe ſo; Sinne bringeth into bondage. As therefore we reade how the *Romanes*, in deteſtation in the name of proud *Tarquine*, who tyrannized over them, baniſhed a good Citizen, onely becauſe he had that name; even ſo, if thou truly knoweſt what a precious thing thy Redemption is, it will make thee hate the very mention (much more the practice) of ſinne, which fruſtrateth the ſame, &c.

Qu. What is then the uſe of the Law?

Anſw.

Gal 3 19. Rom.7.7.8.9. 10, 11. Eze 20.19. Pſal.19.119. 1 Tim.1.8.

Anſ. *The uſe of the Law is threefold. Firſt, to reſtraine corruption from breaking forth into externall tranſgreſſion; Secondly, to diſcover, make worſe, and condemne ſinne; Thirdly, to inſtruct us in the true worſhip of God, and to rule our lives.*

Expl. If a man know not the uſe of that which he poſſeſſeth; or have a Iewell, and know not what it is good for, it is unprofitable to him. So, the Law is good to him which knoweth how to uſe it; And a man may ſo uſe it, that it may be moſt hurtfull unto him; as namely, if hee ſeeke Iuſtification by it, which is onely by faith in Chriſt. It may not be uſed as a healing plaiſter, for it hath no ſuch nature; but as a Corroſive, that the dead fleſh of our proud hearts being eaten out by the ſharpeneſſe of the Law, wee may be fit to be healed by the blood of Chriſt.

Firſt, therefore the Law ſerves, by the threats of it, to reſtraine us from ſin, and to keepe and containe us in obedience; and this is the uſe which the Phariſees and Hypocrites make onely of it; being indeed proper to the unregenerate, and therefore alſo dealing with the believers, ſo far as they are unregenerate; For otherwiſe, as they are ſpirituall, they are a Law to themſelves, and the Law not put for them, they doing of themſelves, by the gift of Sanctification, willingly, that which the Law enjoynes under the penalty of the curſe; and would alſo do it, though the Law threatned not: Even as a mother loves her child of her owne accord, though the Law alſo requires the ſame.

Secondly, it ſerves, to diſcover ſin, and to provoke it, and to damne it: The firſt and laſt of theſe three, being naturall to the Law, the ſecond the effect of the Law, not of it ſelfe, but through our corrupt nature, which takes occaſion by the Law, which is good, and forbids evill, to be the worſe; Now in theſe reſpects the Law is ſaid to worke anger, and to be the miniſtery of death.

Thirdly, the Law ſerves for a doctrine to inſtruct us, not what to doe to be juſtified; but ſhew us wherein ſtands our duty to God and man, and what to doe to ſhew our ſelves thankefull for our Iuſtification by Jeſus Chriſt.

Vſe. 1. Here we may take knowledge of the vileneſſe of our natures, which is the worſe for that, for which it ſhould be the better, turning that into death which was ordained for life: For even as a corrupt ſtomacke turnes good meate into the nature of the diſeaſe; ſo till grace come by Chriſt, wee are the worſe for the Law, longing after that which is forbidden. Even as there was but one tree forbidden, and that muſt *Eve* have or none; So is it with us, our corruption judging ſtolne waters ſweeter than thoſe of our fountaine. For as a River, when the courſe of it is ſtopt, it riſeth and ſwels againſt the impediment: So doth our vile nature againſt the Law, being ſo much the more evill, by how much the more the Law commands us to be good. For as water, which is by nature good, and contrary to heat, inflameth him that hath a burning Ague, becauſe the Feaver gathereth her ſtrength, and armeth it ſelfe againſt the cold, and hence the magnanimity of the Feaver is diſcerned: ſo the Law is good, and contrary to ſin, yet our Nature is by it the more provoked to ſinne, our corruption reſiſting and making head againſt the Law; and hereby the malice of our nature is diſcerned. For that we are the worſe by the Law, is not the fault of the Law, but of our ſelves: (as the Sunne darting his beames upon a dunghill, cauſeth a ſtinking ſavour; which is not the Sunnes fault, but the dunghills;) the Law diſcovering our dunghill-Nature, not cauſing the ſinnefullneſſe thereof; even as he which waſheth the Fucus or painting off the face of an old ſtrumpet, diſcovereth, but cauſeth not her witheredneſſe and wrinkles.

Well: this ſhould ſerve exceedingly to humble us, and to provoke us to ſeeke for the renovation of the Spirit, that wee may love the Law and obey it. For indeed till wee have received of that Grace, we are the worſe for the preaching of the Law. Is it not ſtrange that the more the law forbids ſinne, and thundreth againſt it eternall death, the more we ſhould deſire to ſinne? Yet ſo it is in the unregenerate; even as the more the Phyſician forbiddeth his Patient wine, the more he longeth for it. But to the regenerate it is far otherwiſe; Every Sermon of the Law being a helpe and meanes to him of further mortification. For as cold water is hurtfull to him which is Aguiſh, but to him which is thirſty and weary, being in good health, is not hurtfull, but a refreſhing: So the Law workes unto Sanctification in a Regenerate and godly man, becauſe it hath gotten a better ſubject. Examine therefore thy eſtate, whether thou be Regenerate or no, by thy love to the Law, and by thy profiting or not profiting by the ſame.

Vſe 2. Here alſo we may ſee the goodneſſe and neceſſity of the Law; and the ſingular wiſdome and mercy of God in giving it for the diſcovery of ſinne; not onely ſpeculatively, to ſhew what is ſinne, and what is not; but by a feeling acknowledgement, teaching us the nature of it, and manifeſting it in us, which otherwiſe would lie hidden and not be ſeen. For the cauſe why we feel not the ſin which is in us, is becauſe wee underſtand not and feele not the Law. Perhaps thou feeleſt not ſin ſt nging and fretting in thy conſcience, yet for all that thou art not without ſinne, and out of danger; but thou maiſt carry in thy boſome a thouſand damnations againſt thy ſelfe, which will evidently appeare when the Law workes upon thy heart. *Paul* being without Chriſt, thought well of himſelfe, and was perſwaded he ſhould be ſaved, till he knew and felt the Law; but when the Law came to his conſci- Rom.7.9,10. ence, then he perceived that ſin indeed was alive, and that he was but damned, without the mercy of God in Chriſt; for ſin will not ſhew it ſelfe till the Law come.

Sin in our hearts is as fire in a flint; the Law is as Iron or Steele. There is fire in the Flint, though thou ſee it not, nor feele the heate of it; and if thou ſtrike upon it with the Iron, the ſparkles fly about thy face: So there is Sinne in thy heart; but thou nere ſeeſt, not feeleſt it; ſtrike upon thy heart with the Law, and it will preſently appeare. As a Waſpe may creepe upon thy hand without thy hurt; but if thou touch it, thou art preſently ſtung: So ſinne that is within thee, ſeemes to be without a ſting; but touch it with the Law, and thou ſhalt ſoon feele the woundings and ſtabbings thereof.

But thou wilt ſay, Is it not then better never to know or heare, or thinke of the Law, never to come neere it? Underſtand for anſwer; It cannot

not bee avoided but the Law will come to thy conſcience, eyther in thy life-time, or (if thou ſhouldeſt decline the ſtroke of it all thy dayes) at the day of thy death, and at the day of Iudgement; and then there will be no fence or remedy againſt it: Therefore it is better that thou heare the Law, and ſuffer the reproofe thereof now, that thou maiſt underſtand and know thy ſinnes, and avoid the danger of them, than that deſtruction ſhould take thee unawares. The Law is the Lords Serjeant; entertaine it therfore, that it may draw that monſter and murderer, Sinne, out of the denne of thy deep deceitfull heart, that thou maiſt receive grace. The Law is a Corroſive; apply it to thy heart, though it be painefull, examining thy conſcience upon every precept, that corruption being eaten out, thou mayſt be fit to be healed by the bloud of thy Saviour. As a lethargie is deadly, but to be awaked by any force, is life and health; So whileſt thou mortally ſleepeſt in Sinne, as *Peter*, betweene two ſouldiers, Acts 12.6. Gods good Angel, the Law, ſmiteth thee on the ſide, that thou mayſt awake and ſtand up from the dead, and be ſaved by Chriſt: For though the Law have no skill to apply Chriſt, yet it is now appointed for this purpoſe, to prepare us for him; Even as the Needle is neceſſary to make a way for the threed, whereby the rent is ſowne up, though it be the threed that faſteneth the pieces together, not the needle, and without the needle the threed cannot doe it: So it is the Goſpel which bleſſeth the conſcience with peace, but firſt the Law muſt make way for the ſame. For even as the land is not fit to receive ſeed, till it be torne up with the plough; ſo neither are we fit to receive grace unto life, till we being humbled by the Law, be made to ſee what need we have of a Redeemer. Haſt thou then any comfort in Chriſt? examine how thou cameſt by it; If thou wert never under the hammer of the Law, and bruiſed by it, thou art not healed by Chriſt; but if thou cameſt to thy comfort this way, after an unfeigned humiliation by the Law, and now if thou endeavoureſt, and haſt reſpect to all the commandements thereof, then thou mayſt have aſſurance of the goodneſs of thy eſtate, otherwiſe thou mayſt juſtly doubt of it.

Further, though thou be in Chriſt, and have received grace and comfort, yet the Law is ſtill good for thee, to further thy proceeding in Repentance. For there is in the beſt a great deale of hidden corruption, as ſecret Pride, Hypocriſie, Covetouſneſſe, &c. which to diſcover and fetch out, that we may be humbled for them, there is no other inſtrument appointed but the Law. And this dayly experience ſhews, that where the children of God are negligent to ſtudy, and often to apply the Law, there it is eaſie and lamentable to obſerve, how the world grows upon, one Pride upon another, Hypocriſie on a third, and a fearefull ſecurity upon all; out of the which they would never be rowzed, but by the ſhril trumpet of the Law. Even the five wiſe virgins fell aſleep, Mat.25.5,6,7. but they were waked by the noiſe of the comming of the bridegrome. So the beſt have their drowſineſſe and failings; a remedy whereof is the miniſtery of the Law, which to uſe as a remedy the Lord inſtruct us. *Amen.*

Queſtion. Can you perfectly keepe the Law?

Iam. 3.2. *Anſ.* *I confeſſe that no man living is able to performe that perfect obedience which the Law requireth.* Pſa. 143.2.

Expli. *Adam* in his innocency was able to have performed perfect obedience to the Law, both in regard of perfection of parts, and alſo of degrees, which in the ſtate of corruption is impoſſible, even to the regenerate, in their own perſons, in this life, though in the life to come, they ſhall moſt perfectly fulfill the ſame in their owne perſons, when the Image of Chriſt ſhall perfectly be renued in them. Now if any ſhould ſay, that it is unmeet to thinke, that God ſhould puniſh for the breach of that Law which is impoſſible to be kept; It is anſwered, that the Law was poſſible to man, as God made him, though it be unpoſſible as man made himſelfe. As juſtly then, as a man may require his debt of him, who through his owne unthriftineſſe hath made himſelfe unable to pay it; Even ſo may God moſt juſtly requite that of us, unto the which he did enable us, though we wantonly have diſinabled our ſelves. Wherefore, if at any time we read, that the Saints are ſaid to be perfect, and to keepe the Law, it is not to be underſtood of perfection, or obedience legally taken, according to the ſtrict rigor of the Law; but Evangelically, or according to the mitigation of the Goſpell; which is firſt, when the party obeying is in Chriſt, in whom all our imperfections are expiated, and our ſpirituall ſacrifices accepted. Secondly, when the heart is upright, and ſincerely affected to all the Commandements of God. Thirdly, in compariſon of others: as *Noah* a perfect and juſt man, not ſimply; but in his generation; as *Judah* calleth *Thamar* more righteous, though ſinnefull enough. Fourthly, when we ayme at perfection, the Lord in mercy accounting us, not as we are, according to the ſtrict rule of his Juſtice, but as we would be through the work of his Spirit in our hearts.

If any ſhall object, that the works of the Saints are the workes of the Spirit, therefore perfect; It is ſafely anſwered, that if they were the workes of the Spirit alone, it were true; but they are ſo the workes of the Spirit, that they are our workes alſo, and ſavour of our corruption; as pure water is ſpoyled by paſſing thorow a filthy channell; and good Wine (as it were) tainted by the fuſtineſſe of the Caske: And further, our actions are to be reputed ſuch, as are the next naturall beginnings in us from whence they proceed; which are an underſtanding, but in part enlightned; and will, and affections, but in part ſanctified by the Spirit.

Uſe 1. Truſt not in thine owne workes; for though they be in ſome reſpect good, yet in other reſpect they have evill mingled withall; ſo that thou haſt as much cauſe, or more, when thou haſt done thy beſt, to aske pardon for that is wanting, than to boaſt of that thou haſt performed, &c.

Uſe 2. Perſwade thy heart to endeavour to pleaſe him with thy beſt ſervice, who ſo graciouſly is content through Chriſt, to accept of thy weake obedience, &c.

Qu. None then can keepe the Law; what doe they deſerve which break it?

Anſw. *They which in the leaſt manner breake that holie Law, deſerve the wrath and curſe of God; that is, all plagues, and judgements of body and ſoule, in this world, and in the world to come.* Deut.27.26. Gal.3.10. Rom.2.9. & 6.23.

Exp. The will of man is moved to obey the Law by

by rewards and punishments; and therefore God added to the Mosaicall Law, both promises and threatnings.

As the promise of life is pronounced to them which perfectly keepe the whole Law; so the wages of the least transgression (which is sinne) is eternall death: And yet it is to be remembred that all sinnes are not equall; and as there are different degrees of sinning, so there are different degrees of punishment; (for it shall be easier for Sodom in day of Judgement, than for contemners of the Gospell, *Mat.*10.15. and it shall be easier for Tyre and Sidon at that day, than for Corazin and Bethsaida, *Mat.*11.21,22.) So also he that knoweth his masters will and doth it not, shall be beaten with many stripes; and he that ignorantly offendeth, with fewer, *Luk.*12.47,48. And Babylon shall receive double, according to her works, *Rev.*18.6,7.

Use 1. If one sinne deserve Hell, then what hast thou just cause to feare, who art guilty of innumerable sinnes? How shalt thou escape under many sinnes, when the least sinne is so heavy and heynous, that it cannot be pardoned without the heart-bloud of Jesus Christ, &c?

Use. 2. Hate sinne, which bringeth with it the curse, yea all curses; and if thy vile nature taketh pleasure in any sinne, lay the momentary pleasure thereof, with the eternall paine that followeth it, and consider wisely; Is sinne sweet? But Death and the Curse are bitter. Covetousnes Usury, Uncleanesse, Drunkennesse, Revenge, may please the flesh, but knowest thou not, that they will be bitter in the end? Wilt thou rather separate thy selfe for ever from God, and be accursed, than leave thy sinnes, and walke in the Commandements of God? Who can dwell with continuall burnings, and endure that Fire? &c.

Quest. Wee are all sinners, and deserve the curse; what meanes is there to bee freed from it?

Rom. 5.1,2,3, 4,5. Rom. 8.1. Gal.3.13. Answ. *Whosoever are justified in the sight of God, by the obedience of Christ, through faith, are sure to escape the curse of the Law.*

Rom 3 21,22 23,24,25,26. *Quest.* What is Iustification in the sight of God?

Answ. *Iustification is the sentence of God, whereby, as a Judge, for the righteousnesse of another, that is, of Christ, he freely forgives the sinnes of the beleeving sinner, and imputes the righteousnesse of Christ unto him, for his own glory, and the sinners eternall salvation.*

Explic. For the understanding of this wonderfull point, it must be very well observed, that Justification, or to justifie, signifies not to make just, by expelling the evill quality in us, and infusing that which is good: but alwaies in this matter it is taken judicially, being a tearme, or word taken from the bench of the Judge, and signifies by way of sentence, to pronounce a person arraigned, to be clear, quit, and guiltlesse, as appeares: *He that justifies the wicked, and condemneth the just: both these are an abomination to the Lord.* Here, by the opposition of Iustifying and Condemning, it is manifest, that Iustification is Iudicially taken: for it is no abomination to make an evill man good; so also is the word taken,

Pro.17 15. Psal.14.32. Rom.8.33,&c.

For the understanding then of the answers to the two last questions, conceive thus, Thou hast broken the Law, and art a grievous sinner; Thou must answer it before the Iudgement seat of God; The sentence of the Law is, *Thou must be damned for thy sinnes*; Thy conscience askes how thou shall escape? The answer is, *There is no way, unlesse the Judges favour may be obtained to justifie thee*, that is, to absolve thee by his sentence. Which Judge (who is God, from whose sentence there is no appeale) if he shall justifie thee, that is, pronounce thee to be guiltlesse and just, and so acquit thee, then thy conscience hath peace.

Use 1. Diligently study this point, which is the chiefe Tower (as it were) of Christian Religion, against all Gentilisme, and Superstitions; Which if it be not rightly understood, it is not possible to preserve the purity of doctrine in other points: Yea, some Papists have confessed (and it is most true) that this doctrine razeth the very foundation of all Popery, their Idolatrous Sacrifice of the Masse, their groundlesse Purgatory, their superstitious praying to Saints, and for the dead, &c. being no more able to stand before this doctrine, sincerely taught and understood, than the *Dagon* of the Philistines was able to stand before the holy Arke of Israel. This is the summe of the Bible, the ground of our peace and assurance; It were therefore a very grosse thing, that any Christians of the yeers of discretion should be ignorant hereof. Pighius.

Use 2. It is the greatest and hardest matter in the world, for a sinner to be justified in the sight of God. Many thinke it to be a slight and easie thing: and therefore they neither feare him, nor seriously seeke forgivenesse. But consider thou, that thou must be arraigned, and tried before the judgement seate of that God, who is a consuming fire, in whose sight the heavens are uncleane, who will not favour iniquity, who cannot be deluded, or deceived; who cannot retract, and reverse the sentence of condemnation manifest in the Law, without satisfaction: for the Law accusing sheweth that sentence already written with the finger of God; and thy conscience confesseth all. Consider this, and then tell me what it is to be justified: How shalt thou escape? Even *David*, a man beloved of God, and after his owne heart, when he considereth this, cryeth out, *Enter not into Judgement with thy servant (O Lord) for in thy sight shall no flesh be justified.* And againe, *If thou shalt marke iniquities, who shall stand?* namely, in judgement. What then canst thou say, why thou shouldst not bee damned? What shall thy Conscience plead? Guilty thou art, and God must deale justly. To whome wilt thou goe? Wee will goe even to Iesus Christ, our Lambe slaine from the beginning of the World, *Jehovah* our righteousnesse, our surety, who hath perfectly fulfilled the Law for us, and fully payed, and patiently suffered all things which can be exacted of us, or were to be suffered by us. Whose righteousnesse is ours (if wee believe) even as effectually, as if it had beene done in our owne persons; and for this onely is a sinner justified, that is, pronounced to he Iust before God. This if thou know it, happy art thou if thou feele it, &c.

Quest. You said that we are justified by the righteousnesse of another; How can that be? Can I live by another mans Soule? or bee

lear-

learned by the learning that is in another?

Jer. 23.6. 1 Cor. 1.2. 2 Cor. 5.21. Phil. 3.9. Heb 7.22.

Anſ. *I verily believe, that the righteouſneſſe, for the which I am juſtified in the ſight of God, is not in me, but in Jeſus Chriſt my Redeemer and ſurety.*

Expli. Theſe things, though they ſeeme hard, yet are eaſie enough to him which is willing to learne and believe the Scriptures, and doth not deſire to make his faith ſubject to his reaſon. Wee muſt then know that Chriſt is our Surety; and looke, as the debtor is diſcharged by the payment performed by the Surety, and ſuch payment made, is imputed to the Debtor, and reckoned as if he had payed it himſelfe: So God in ſentence giving, imputeth unto us that which our ſurety hath done or ſuffered for us, and (whatſoever we are in our ſelves) reſpecteth us as if it had bin done by us, and ſo diſchargeth us.

Now for the objection which is uſed; How can I be righteous and have anothers righteouſneſſe? Suppoſe Chriſts? Why may not I as well be ſaid to live by the humane Soule of Chriſt, as to be Juſtified by his Righteouſneſſe? The anſwer is ready; That thoſe two things are not like, as they are ſuppoſed to be: Becauſe the humane Soule of Chriſt was not given him, or appointed to this end, to enlive, and informe my body; but the Righteouſneſſe of Chriſt was appointed by God to this end, that I hereby ſhould be accounted righteous before him: For the quality, property, or nature of any thing, whereby it is apt and fit unto this, or unto that, is from, and depends upon the appointment of God, the God of Nature; the affection of the Creature whereby it naturally produceth any effect, being the effect or creation of God: So that if you aske, Why doth the Sunne ſhine? The Fire burne? &c. I anſwer, Becauſe GOD hath appointed them ſo to doe; which appointment of his is their very nature. As then it is naturall for the Sunne to ſhine, and the fire to burne, and that I ſhould be warmed by the heate, which is in the Fire, becauſe God hath ſo appointed; So alſo it is as naturall an effect, for the righteouſneſſe of Chriſt to juſtifie Beleevers, becauſe God hath appointed it to that end and purpoſe. For it fals not out at adventure, that Chriſts Righteouſneſſe ſhould be ours; but God in his eternall Counſell, appointed Chriſt to be our Surety, and for his righteouſneſſe ſake, to accept of us, as if we had been perfectly righteous in our ſelves: Therefore we may be bold to truſt to this, in aſ-

Rom. 3.25,26. 1 Cor. 1.30. much as the Scriptures teach, that Chriſt was appointed, and his Righteouſneſſe given to beleevers to this very end, that in, and by it, their ſins might be forgiven, and they pronounced righteous in him.

Moreover, wee believe that Chriſt died; What was that which made him according to the counſell of his Father ſubject to death? Even our ſinnes, which were imputed to him. It therefore we believe that the ſinnes which were in us, and not ſubjectively in him, did make him die: why ſhould we doubt, but that the righteouſneſſe which is in him, and not ſubjectively in us, ſhould juſtifie us before God, as is plaine, 2 *Cor.* 5. 21. He a ſinner by the imputation of our ſinnes; wee righteous by the imputation of his righteouſneſſe.

Further, conſider this: The firſt *Adam* was the roote, and in the ſtead of all mankinde, all of us partaking of his fleſh and blood by naturall generation. The ſecond *Adam* (which is Chriſt) is the Roote, the Head, and inſtead of all the Elect, who are made Bone of his Bone, and Fleſh of his Fleſh, by a ſupernaturall grace through faith. If then by the firſt *Adams* ſinne, we be all ſinnefull and guilty, why ſhould not Believers, by the ſecond *Adams* righteouſneſſe, be righteous and acquitted? it being no leſſe the appointment of God (as hath bin ſaid) that Chriſt our Head ſhould ſupernaturally convey his righteouſneſſe to believers, than it was his appointment, that *Adam* naturally ſhould convey his ſin and corruption unto us by generation. This is plaine. Eph. 5.30. Rom. 5.12.

Underſtand then in a word. The guilty ſinner is arraigned before Gods Iudgement ſeate; Chriſt his Advocate, in the behalfe of the ſinner, pleades his owne (not the ſinners) righteouſneſſe both active and paſſive, by the covenant, agreement, and conſent of the Iudge; Then the Iudge (according to his owne appointment and covenant made) forgiveth the ſinner believing, and imputeth the righteouſneſſe of Chriſt his Surety unto him: And this is the Iuſtification of a ſinner, which is the forgiveneſſe of Sinnes, and the imputation of the righteouſneſſe of Chriſt, as further appeareth, *Pſal.* 32.1,2. compared with *Rom.* 4. 6,7,8. If any ſhall ſay; How are wee juſtified freely, when ſo precious a thing as the righteouſneſſe of Chriſt is payed for it? It is to be anſwered, that whatſoever it coſt Chriſt (as it coſt him full deare) yet to us juſtification is free.

Vſe. Build, and ſtabliſh thy Conſcience on this Doctrine, in as much as it ſheweth ſuch a way of juſtifying ſinners, wherein the exact Iuſtice and bottomeleſſe mercy of God met togeather, and are declared. God muſt be juſt; therefore our ſinnes muſt be puniſhed; and he muſt be mercifull, or elſe we cannot be ſaved. If our ſelves in our ſelves ſuffer for our ſinnes, where is his mercy? If he forgive us without ſatisfaction, where is his juſtice? Here is then that myſtery, which Reaſon cannot conceive; the wiſdome of man could never finde out; into the which the very Angels deſire to looke: Gods Iuſtice to the uttermoſt Farthing ſatisfied in Chriſt. His mercy unſpeakeably declared to us for his ſake. Thus the beginning and end of our ſalvation is in God, who found out alone, this way ſo admirable, and who effectually applieth it to us by the Eternall Spirit; to whom be praiſe for ever. *Amen.*

Queſt. It may be conceived, that there may be ſuch a Righteouſneſſe, whereby the Perſon that worketh it may be juſtified: but is it poſſible, that the Righteouſneſſe of one, ſhould ſuffice for the Juſtification of thouſands, even all that ſhall be ſaved?

Anſw. *Yea, it is very poſſible, if we conſider the worthineſſe of the Perſon which wrought it, which is Jeſus Chriſt.*

Queſt. What manner of perſon then is Ieſus Chriſt? deſcribe this plainely unto me.

Anſw. *I believe that Ieſus Chriſt, is the naturall and onely begotten Sonne of God; the ſecond Perſon in the holy Trinity, very God, and very Man, and that in one perſon; anointed, to be our Prophet, Prieſt, and King: Who was humbled for us to the death of the Croſſe, and was exalted for us to the right hand of his Father.*

Expli. The true knowledge of Chriſt conſiſteth

Mat. 13. 57. Heb. 5. 5. John 18. 36. Mar. 21. 5. Luk. 1. 32. Rev. 17. 14. Phil. 2 8. 9. Heb. 2, 14. & 4. 15. 1 Pet. 1, 19. & 2. 22. Luke 1. & 2.

steth in the knowledge of these two points: Of his Person, and of his Office. Of his Person, these three things must necessarily be beleeved according to the Scriptures. First, that he is that only true God.

Secondly, that he is very man, partaking of our flesh and blood, with all generall (not personall) infirmities of our Nature, being in all things like unto us, yet without sinne: And therefore wee read that he was hungry, thirsty, weary, &c. And if you aske how he could partake of our nature, and yet have no sinne? you must remember that hee was conceived by the Holy Ghost, and borne of the Virgin *Mary*; the Holy Ghost sanctifying a part of the substance of the Virgins Body, to bee the Body of Christ; so that we believe he was not begotten by Man, by whom corruption and sin is propagated and derived unto us.

Thirdly, that hee is God and Man in one Person; which mystery may be resembled by the Arke, which was of Gold and precious wood that would not rot; noting by the Gold, the Deity of Christ; and by the precious wood, his Humanity without sinne. This Personall union of these two Natures in Christ, was thus: The Sonne of God, being from everlasting a Person, subsisting in the holy and undivided Trinity, did assume, or take into the unity of his Person, a Humane Nature, consisting of Body and Soule, so soon as ever it began to be, having no subsistence out of his person, but being destitute of all personality in it selfe, so that it becomes the very body and Soule of the Sonne of God; and whatsoever is proper to either Nature (which are not by this meanes, either in Essence, or Opperations confounded) is indifferently and truely spoken of the Person: As to make it plain to the simple.

In our selves, understanding and knowledge, are effects, and workes of the Soule; eating, sleeping, &c. are workes proper to the body: Neither doth the Soule eate, or sleepe, or the Body understand or know; Yet we say well and truly, that *Peter* or *Paul*, consisting of this body and soul, understand, know, eate, sleepe, &c. because these two Natures, the body and soule, are united in their person: And for this cause, looke what is well, or ill done by the body, or any part of it, or by the soule, or any part of it, is accounted to the whole Person, making the Person guilty or not guilty, good or bad: As it the tongue blasphemeth, it is said the person blasphemeth; or if there be evill motions in the minde, yet the whole Person is guilty. So (in some sort) is it in this Personall Union of these two natures of Christ. As, to know all things, to be present everywhere, are Proprieties of the Divine Nature: To keepe the Law, to die, and to bleed, are Proprieties of the Humane Nature of Christ. Now wee may not say that the Humane Nature of Christ knoweth all things as omnipotent, &c. Nor that the Divine Nature is obedient, beleeveth, dieth, &c. And yet in regard of the Personall Union of these two Natures in Christ, we say that the Person which hath these two Natures (which is Christ the Sonne of God) knoweth all things, is present every where, bleedeth, dieth, &c. and looke what is done, or suffered, by either of the Natures, is truly done (and so accounted) by the whole Person; So that if you aske who fulfilled the Law? who died for us? we may say, The second Person in the Trinity, even God; though not according to his Divine, but humane Nature, as speaketh the Holy Ghost notably; God by his owne Blood, purchased the Flocke of his Elect. Whereby I believe, and that most infallibly and truly, that whatsoever Christ did for my salvation, is Gods owne deed, even the immediate worke of the second Person in the Trinity. Yet here one thing must be remembred, that though the body and soul of *Peter*, make the person of *Peter*, yet the Humane and Divine nature of Christ make not his Person: for he was a Person from everlasting, and cannot be a Humane Person, but is still a Divine Person; though he could not be a Mediatour, or execute that office without the humane nature so assumed. This is the wonderfull Mystery of our Saviour Christs Incarnation; Wherein concurred (propounded to our Faith, not to our Reason,) three the greatest miracles that ever were. First, that a Virgin conceived and brought forth a Child, remaining a Virgin. Secondly, that *Adams* flesh, and *Adams* sinne were parted. Thirdly, and principally, this unsearchable Mystery of the personall Union of the God-head and Manhood of Christ.

Acts 20, 28.

Now, if any man should aske, or thinke, why God did not out of his absolute power and soveraignty forgive sinne, and so spare the sending of his deare Sonne Jesus Christ, to be incarnate, and to die that cursed death for us? It is to bee answered, That we may not ascribe such a power to God, which may impeach his Iustice. Now, it is the Iustice of God, that they which sin should be punished. Therefore to thinke that God will or can forgive sinne without satisfaction, is to ascribe an unjust soveraignty unto him. God can doe what he will; but forgive without satisfaction he will not; yea, he cannot will so to doe: not because of the imbecillity of his will; but because of the perfection of his nature, which cannot but be true, and alwaies hate that which is sinne.

Rom. 1, 32. 1 Thes. 1. 6. Psa. 11. 5, 8. Gen. 2. 17. Mat. 5. 26.

Vse. Here stir up thy selfe to praise God. It is a very great matter to be saved at all; but to be saved by the very Son of God, passeth all knowledge and conceit of man. So that wee may say with *David*, *What is man that thou remembrest him? or the Sonne of man, that thou so regardest him?* Surely the Lord could not have done more for us then he hath. He could not have created us greater, than capable of himselfe; more noble, than free; more beautifull, than to his own Image and likenesse: He could not have made us more rich, than Lords of all; nor have placed us in a more happy place, than in Paradise; nor have ordained us to a more excellent end, than to himselfe; nor have brought us to himselfe by a more perfect meanes, than by his owne deare Sonne Jesus Christ. To him therefore be all praise for evermore. *Amen.*

Psa 8. 5. & 144. 3.

Quest. But was it necessary, that our Mediator should be God and Man; and that in one Person, as you have declared?

Ans. *Yes verily, for by this meanes he could die for us, and overcome death, and deserve for us by his obedience, the pardon of our sinnes, and eternall life.*

Expli. Two things necessarily required, that our Mediatour should be God: First, the greatnesse of the evill, to the which we were subject; Secondly, the greatnesse of the good that we stood in need of. Our evill was fourfold. First, the

hay-

haynousneſſe of ſinne; Secondly, the anger of God; Thirdly, the power of death; Fourthly, the tyranny of the Devill. Our good which we wanted, fourfold alſo. Firſt, the reſtoring of the Image of God; Secondly, the pardon of ſinne. Thirdly, deliverance from death and Satan. Fourthly, eternall life. But to take away the Evill, and beſtow the Good, none is able to doe but God. Therefore it was neceſſary that our Mediatour ſhould be God. Two Reaſons alſo there are, why he muſt neceſſarily be man; Firſt, the Juſtice of God required, that in that nature which offended, ſatisfaction ſhould be made; Secondly, that he might have ſomething to offer, which could not be his God-head: Therefore he muſt be Man. Every high Prieſt muſt offer ſomewhat; therefore a body was ordained him, that he might offer himſelf, *Heb.*8.3. *Heb.*10 5. *Heb.*9.26.

Mark 2 7. Hoſ. 13 14. Rev3.14. Zach. 3 2. Rom. 16.20. Pſal. 51.10. Rom. 6.23. &c. Rom. 5.17.18 Heb. 2. 14.

Two reaſons alſo may be alleged why he muſt be God and Man in one perſon; Firſt, that he might be a fit Mediator betweene God and Man, as it were indifferent, and alike affected to either ſide; for an Umpire or Wards-man may not be partiall. If he had been onely God, we might have thought that he would not enough have reſpected our miſery; If he had been only Man, not enough the Juſtice of God. Therefore he is to be God and Man; deare unto both, and accounting both deare unto him; carefull that Gods Juſtice be not impeached, and that our miſery be relieved. Secondly, that the workes performed in the Fleſh of the Sonne of God, might be of an infinite price to ſatisfie for our ſinnes, by which an infinite Majeſty was offended; which could not be, if the Perſon undertaking our Redemption, had not been God and Man in one perſon. He was Man, that he might have ſomewhat to offer; God in the ſame perſon, that ſuch offering might be ſufficient. For the worke of our Redemption was performed by the Manhood, but the vertue and merit was from the God-head.

And here we have found out the Reaſon why the Righteouſneſſe of Chriſt ſhould be of merit ſufficient, and effectuall for thouſand thouſands, even all the Elect; becauſe it is the righteouſneſſe, and obedience, not of meere Man, but of God and Man in one Perſon, even of God himſelfe, whoſe goodneſſe and righteouſneſſe muſt needes be as himſelfe, of infinite merit, force, and vertue. The righteouſneſſe then of Chriſt, hath this aptitude, or nature, to make all beleeving ſinners righteous; becauſe it was ſo appointed of God. It hath power and ſufficiency ſo to doe, becauſe it is the righteouſneſſe of God.

Vſe. 1. To give thankes unto God for the incarnation of our Lord Jeſus Chriſt, and our redemption by him; and to take delight to grow in the knowledge of it according to the Scriptures: For indeede how can he be a Chriſtian, or godly, who knoweth not his Saviour, nor the great myſtery of godlineſſe concerning him, as it is called? Nay wholy to be ignorant thereof, or to deny it, is to dye in our ſinnes, make God a lyar, and to loſe eternall Life.

1 Tim. 3. 16. Iob. 8. 14. 1 Iohn 5. 10. Ibid. 1 12.

Vſe 2. Is Chriſt God? Then tremble all ye prophane wretches, which deſpiſe his Word and Sacraments; yea, let all ſuch tremble, who teare his Body, bloud, and paſſions by their blaſphemous oathes; for he is God, yea a jealous and revenging God; yea, a conſuming fire. But let all ſuch as feare him, and truſt in him, be comforted; yea, let them be merry, and joyfull; for he is God, moſt true, and able to performe all his precious promiſes of ſalvation; and though ſhame, diſgrace, rebukes of men, and cruell perſecutions follow the profeſſion of his name, and Goſpell, ſhrinke not, neither be aſhamed; he is able, and will both beare thee out, aſſiſt thee, and reward thee in his Kingdome. Remember *Paul*; *For the Goſpell* (ſaith he) *I ſuffer, but I am not aſhamed; for I know in whom I have beleeved, and I am perſwaded, that he is able to keepe that which I have commited unto him unto that day.* Is Chriſt Man? Then be comforted, thou wch art afflicted in body, or mind, which beleeveſt; *For we have an high Prieſt, which is touched with our infirmities, and full of compaſſion, who was afflicted, who ſuffered, & was tempted, that he might be able to ſuccor them which are tempted.* Is Chriſt God and Man in one Perſon? Then let thy ſoule by faith reſt on his obedience, as ſufficient; yea, of infinite price for thy redemption.

1 Tim. 1. 12. Heb. 2. 17, 18, & 4 15. 16.

Queſtion. I conceive in ſome meaſure (I thank God) the exceeding worthineſſe of the perſon of Chriſt, and that his righteouſneſſe is of a ſufficient merit for all the Elect; yea, (if it had ſo pleaſed God) for a thouſand Worlds; but what is this Righteouſneſſe of Chriſt for the which we are juſtified.

Anſwer. *It is (to ſpeake properly) his actuall obedience, whereby he fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary ſuffering the punishment due to our ſins.*

Rom. 5 19. Phil. 2. 9.

Explicati. The Righteouſneſſe of Chriſt is twofold, uncreated, eſſentiall to the God-head, which is incommunicable and cannot be imputed; and created, being either the holyneſſe of his nature (which improperly I would not deny to be imputed) or of his actions, which is the actuall Obedience ſpoken of in the anſwer, which properly is imputed, & comprehendeth his holy life and whole humiliation, under divers heads delivered in the Creed: Of which I will not in particular enquire, becauſe there are divers expoſitions of theſe things in every mans hand, ſo plentifull and excellent, that the Authors ſeeme to have left nothing further to be ſpoken therein.

Heb. 7, 28.

Vſe. 1. It is the righteouſneſſe of Chriſt, for the which only weare juſtified in the ſight of God; not for our own inherent righteouſnes, either in whole, or in part; becauſe it is unperfect, and will not endure the rigour of the Law, nor is proportionable to the Juſtice of God, which is to be ſatisfied; yea, the maintaining of juſtification by works, overturneth the foundation of Religion, which whoſoever obſtinately and finally holdeth, cannot poſſibly be ſaved.

Queſt. How ſhall I be made partaker of this righteouſneſſe of Chriſt?

Anſwer. *We are made partakers of the righteouſneſſe of Chriſt by faith onely.*

Expli. As the righteouſneſſe of our owne works is not that for the which we are juſtified; ſo neither is it, or the ſacrifice of the Maſſe, the inſtrument of applying the obedience of Chriſt unto us, but onely by Faith: And faith is that inſtrument, not for any inward dignity or merit of it, neither as it is a quality, or good worke; nor becauſe it hath Charity joyned with it, but becauſe it receiveth and imbraceth Chriſt. And

Rom. 3. 22, 28. & 4. 6. Gal. 2. 16. &c.

Joh.1.12, Rom.1.17. therefore we are justified by faith, or through faith, but not for faith. When therefore we say, faith justifieth, it is meant correlatively, or in regard of the object which it apprehends; the Righteousnesse of Christ being hence called the Righteousnesse of Faith. Even as it is the Treasure that maketh rich, the hand onely receives it: even so our Faith receiveth the Treasure of the Righteousnesse of Christ, whereby we are justified, and enriched to eternall life. And because Faith onely hath this property, and power, to receive the Righteousnesse of Christ, therefore we say, that we are justified by Faith onely: not so to be understood, as that wee exclude Love and good Workes from Faith, but from the act of justifying and receiving the promise; for though Faith and good Workes agree together in the conversion, and renovation, and obedience of a Christian, as the life and the actions of life, the tree and the fruite, the cause and the effect; Rom.10 3. Yet in the particular of justification, they are 11.6. as contrary as fire and water, and destroy one another.

The manner of our justification by faith, is thus; God in the promise of the Gospel, offereth the Righteousnesse of Christ, and withall in the hearts of his children, by the Spirit worketh a power whereby they receive it, which is faith, not onely beleeving the truth of the promise in generall, but in particular, applying it to themselves; which faith, by the sentence of God, is then imputed to us for righteousnesse to justification.

Vse 1. Wee are here admonished specially, to labour for this same faith; without which, Christ dyed indeed, and was righteous, but not for us. The excellency of faith cannot sufficiently be expressed; By this, the Word and Sacraments are profitable unto us, our praiers availeable by this; By this, our obedience is acceptable, wee please God, we stand, we overcome the World, resist the Devill; and through this wee are made partakers of the Righteousnesse of Christ, and are kept to 1 Pet.1.7. the salvation promised. No marvell then, if it be called, *more precious than Gold*; for the unvaluable righteousnesse of Iesus Christ, which is not attained by silver and gold, or precious pearles, is made ours by faith; How therefore should we prize it when we have it? When wee want it, how should we seeke it? It is wrought by hearing the Word, confirmed by prayer, the use of the Sacraments, and true obedience.

Quest. Tell me what is Faith?

Iohn.3.8. Ephes.2.8. Tit.1.9. Rom.10.9. Ans. *Faith is the gift of God, wrought by his holy Spirit in the hearts of the Elect, by the Ministery of the Word ordinarily, whereby they take knowledge of the doctrine of salvation, are perswaded it is true, and that it belongeth to them in particular, and wholy rely thereon.*

Iam.1.17. *Expli.* As all other good gifts, so faith is of God: In which we are to consider three things. First, *Knowledge*; Secondly, *Consent*; Thirdly, *Confidence*. Which three are requisite to this justifying faith. The first may bee without the second; the first and second without the third; but the third cannot bee without the first and second. A man may know that which he believes not to be true; and a man may believe a thing to bee true, which yet he may be perswaded belongs not to himselfe, and therefore relies not upon it. Divers wicked men know many things in the Scriptures, which they (like wretches) beleeve not to be true; and many beleeve that to be true, which they make not their owne by application; even as many Hypocrites, and the Devills themselves, for they goe thus farre: but Gods children goe further; they know the promise, beleeve it to be true, and upon good grounds are perswaded it belongs to themselves; from whence comes confidence. If the Devill could do this, or if *Iudas* could have done this, they might be saved.

There are then to be observed three kindes of Faith; First, *Historicall*, to know and acknowledge the truth of the Bible; Secondly, *Temporary*, when there is also a perswasion (but not grounded) that the promise belongs to us; The third, *True justifying Faith*, when unto our knowledge is joyned acknowledgement, and to this, good and warrantable perswasion; from whence comes confidence.

And this last kinde of faith hath three properties; First, it is certaine; yet there may be, Eph.3.12. and are doubts; as the Man in the Gospel, *Lord*, Heb.11.1. *I believe, helpe my unbeliefe*; but doubt commeth 1 Iohn 3.3. from the flesh, certainty from faith, which in the end overcommeth. Secondly, it continueth; yet it may be eclipsed, as it were, raked up in the ashes, and wonderfully shaken, but not totally and finally extinguished and lost. Thirdly, it is lively and working, Inwardly and outwardly; Inwardly, by raising and confirming in our hearts, Peace, Ioy, Hope, which maketh not ashamed, &c. Outwardly, by the fruits of obedience in our lives.

For the farther opening of the manner how faith justifieth, it is to be remembred, that faith justifieth correlatively (as was said before) in regard onely of the righteousnesse of Christ which it apprehends; for it is the righteousnesse which Faith receives, which justifieth us in the sight of God.

There is a twofold office of faith in receiving the righteousnesse of Christ, as God two waies bestowes that righteousnesse upon us: one, in effectuall vocation; the other, in Iustification.

Vocation is, when God by the preaching of the Gospel offereth us the righteousnesse of Christ, that we may be justified by it; which Vocation is then effectuall, when withall God works faith in us to receive that offered righteousnesse.

Iustification is the imputing unto the beleving sinner of the righteousnesse received in effectuall Vocation, which imputed righteousnesse is received also by faith.

So that there are two actions of God; the one is the offering of the Righteousnesse of Christ: the other, the imputing of such righteousnesse. There are also two correspondent actions of faith; the one, receiving offered righteousnesse: the other, receiving imputed righteousnesse. By the first of these we are justified, not by the second. Thus then we may conceive the manner of justification; the Gospel is preached, the righteousnesse of Christ is therein offered, withall God workes faith in the heart of his Elect to receive this righteousnesse, which so received, God imputeth, that is, pronounceth the beleeving sinner righteous for the same. Wherefore when wee say that we are justified by faith, that faith is to be understood, whereby we beleeve the promise of the Gospell, or receive Christ and his righteousnesse

ouſneſſe offered therein unto us. For indeed the faith receiving imputed righteouſneſſe, followeth juſtification; but the faith whereby we are juſtified, muſt in nature goe before the ſentence by which we are pronounced righteous.

Vſe. 1 Deceive not thy ſelfe, thou mayſt be learned in the hiſtory of the Bible, in the grounds of Religion, in controverſies, and yet thou mayſt want true faith; for ſo farre do the devills goe, which are irrevocably damned; *the Devills beleeve and tremble.* And therefore, whatſoever Papiſts, or mockers object, hold thou it to be no preſumption, to goe beyond the Devill and reprobates in beleeving, if thou wouldeſt be ſaved. Iam. 2. 19.

Vſe 2. Here is comfort to thoſe of poore eſtate, if they beleeve. Juſtification is by faith onely; and faith is the gift of God, of the which the pooreſt is as capable as the richeſt; yea, and in the beſtowing of it, there is no reſpect of perſons with God. *The Spirit bloweth where it luſteth:* And many times the Lord paſſeth by rich, Noble and Mighty, and honoureth the poore and deſpiſed. In the things of this world, he that is rich, hath all, the poor haſt the leaſt, or no part; but it is faith that obtaineth favour with God. A King is not preferred to have part in the righteouſneſſe of Chriſt, becauſe a King, if he want faith; nor a Begger rejected becauſe a Begger, if he hath faith, &c.

Vſe. 3. True faith juſtifies thee before God by the righteouſneſſe of Chriſt; ſee that thou juſtifie thy faith to be true, by the workes of righteouſneſſe and true obedience before men, and to thy own conſcience, &c.

Que. You ſaid that Chriſt was anointed to be our Prophet, Prieſt, and King; What meant you by it?

Anſw. *I meant the three offices of Chriſt; Firſt, the office of his Prophetſhip, whereby he hath plainly opened to us the counſell of his Father, concerning our Salvation. Secondly, the office of his Prieſt-hood, whereby he hath fully ſatisfied the Juſtice of God for us, and maketh interceſſion at the right hand of his Father. Thirdly, his Kingly office, whereby he geveth us his Spirit, and by the ſame governes us, protecteth us from our enemies, and bringeth us to eternall life.* Pſa. 110. 4. Heb. 7. 5. Pſal. 2, 6.

Explication. In the times of the old Teſtament, three ſorts of Perſons were anointed; Prophets, Kings, and Prieſts; Which was a Type or Figure of the anointing of Chriſt, which tytle ſignifieth Anointed, and is a name of his perſon of *Mediatorſhip*, not of either of his natures. He was called ſo, not that he was anointed with materiall Oyle; but as Prophets, Prieſts, and Kings were by that anointing deputed to ſuch Offices and fitted for the ſame: So Chriſt tooke not thoſe offices by Intruſion, but was anointed, that is, appoynted, and alſo of his Father by the Spirit fitted for the ſame. 1 Kin. 19. 16. Exod. 30. 30. Dan. 9. 25, 26

When you reade that he is called, *A Sheepheard, The Preacher of Peace, A witneſſe*, theſe note his Prophetſhip; when he is called *Jeſus, Saviour, Redeemer, Mediator, Lambe, Sacrifice, Interceſſor, Advocate, &c.* theſe note his Prieſt-hood; And when he is called, *King of Righteouſneſſe, King of Kings*, theſe note his Kingly Office.

His Prophetſhip is in the teaching of his people, in his owne Perſon, while he lived on the earth, and in the Continuance of the heavenly doctrine to his Church by the Miniſtry ordained, to the end of the world. His Prieſthood implyes two things: Firſt, the Satisfaction performed to his Father, by his obedience, *even to the death of the Croſſe.* Secondly, his Interceſſion, making requeſt for us at the right hand of his Father; not by bowing his Body, but by appearing before his Father for us, preſenting the Merit of his obedience, and willing that it may alwayes be effectuall for the reconciliation of his Elect. The Authority of his Kingly Office may be either univerſally conſidered, by which all creatures are ſubject to his Rule, even the Devills; or ſpecially, whereby he effectually calleth his Elect, delivereth them from the Devill, juſtifieth them, continueth them in grace, confoundeth their enemies, in the laſt day glorifieth them, and whereby he will condemne the Devills and Reprobates. Rom. 8. 33. Heb. 7. 25. Heb. 9. 24.

Vſe 1. Is Chriſt our Prophet? then hear him; reſt in the doctrine he hath delivered; reſpect not Revelations, Traditions, or any thing that agreeth not therewith: *Yea if an Angell from Heaven teach otherwiſe, let him be accurſed.* Mat. 17. 5. Gal. 1. 8.

Is Chriſt our Prieſt, who hath taken upon him to ſatisfie for thee, and to make interceſſion for thee, in heaven? Then truſt neither to Saint, Angell, or thy ſelfe; but truſt perfectly on his Grace, and be of good comfort, for he is a High-prieſt which is full of compaſſion, and it is his Office, and he is able perfectly to ſave thee, ſeeing he lives for ever to make interceſſion for thee. 1 Pet. 1. 13.

Is Chriſt the King of his Church? Then let *Sion* rejoyce in her King for evermore. The Lord reigneth; let the earth rejoyce, let the multitude of the Iles be glad; yea let the ſpirits of the Juſt rejoyce in God their Saviour. For what greater comfort, then if we be ignorant, to be taught by ſuch a Prophet? If we be ſinners, to have ſatisfaction made, and to be prayed for by ſuch a Prieſt? If we be weake and wretched, to be protected and ſaved by ſuch a King, as is Chriſt the Holy one, the Sonne of the living God? And yet this is not all; for he is not onely theſe unto us, after ſome tract of time, but from everlaſting; not only for a certain time, but for ever; and it fell not out at an adventure that he ſhould be theſe unto us, but by the determinate counſell of God, being enjoyned this office of his Father, (which alſo himſelfe willingly undertooke) and for the fulfilling thereof, being ſent in the fulneſſe of time, in the ſimilitude of ſinnfull fleſh. And therefore our Saviour himſelfe in the Goſpell applyeth that to himſelfe, which was long before propheſied of him in the 61 of *Eſay*, how that he is anointed, that is called, and deputed to this office, *viz.* to preach the Goſpell to the poore, to heale the broken-hearted, to deliver the Captive, to give ſight to the blind, to ſet at liberty the bruiſed, and to publiſh an everlaſting Jubile to miſerable ſinners. The conſideration whereof, if thou beleeveſt, and repenteſt, is able to fetch thy diſtreſſed ſoul out of the very bottome of hell; and therefore it is that our Saviour not onely calleth poore ſinners unto him, and promiſeth refreſhing, but alſo declares that he is hereunto ſent of his Father, that they might not deſpayre: Pſal. 97. 1. Gal. 1. 4. Rom. 8. 3. Luk. 4. 18, 21.

Haſt thou been then, or art thou a grievous ſinner? a drunkerd? unclean? a blaſphemer? &c. thou haſt deſerved without mercy to be damned body and

and ſoul: and yet there is a Jeſus, in whom it is poſſible for thee to obtaine mercy. For whatſoever thy ſinnes have been, if it unfeignedly repenteth thee, and if thou couldſt doe thy Saviour this honour as to beleeve in him, he would without fail doe thee this office, as to ſave thee; nay, he neither will or can refuſe it; for it is his office. But thou wilt ſay thou art moſt unworthy; Tis moſt true. Yet if thou repenteſt, it is his office to
Luke 14.21, 22, 23. ſave thee, though thou be unworthy. Even as thoſe Servants which were commanded to go into the high waies, and hedges, and to compell the poore Beggars to come to the great Supper, did the commandement of their Maſter, though ſuch gueſts were unworthy: Even ſo Jeſus Chriſt thy Saviour looketh not upon thy unworthineſſe, but upon his office, and the charge he hath received from his Father. But thou art aſhamed of the lewdneſſe thou haſt practiſed. Be yet more aſhamed; But deſpaire not; *For hee came not to*
Mat. 9.13. Eſa. 1.18. *call the worthy or ſmall ſinners, but crimſon and ſcarlet ſinnes to repentance.* And thus doth Saint *Paul* comfortably in his owne experience ſpeake, from the conſideration of the office of Chriſt: This is
1 Tim. 1.8. a true ſaying, and worthy of credit, *That Jeſus Chriſt came into the world to ſave ſinners, of whom I am chiefe.*

Goe therefore, O thou repenting ſoule, to thy Saviour, and with an holy and reverent boldneſſe chalenge the performance of his office, for the comforting of thy wounded conſcience: Fear not, neither be doubting; For it is poſſible for thee repenting to be ſaved; as it is poſſible for him thy Saviour to be faithfull, who proteſteth in the Goſpell, that he caſteth away no poore ſinner that comes unto him; and that it is his Fathers will that he ſhould not loſe the meaneſt beleever, but raiſe them up to everlaſting life; and
John 6.37,38, 39,40. that he came downe from heaven of purpoſe to do this his Fathers will. And that thou maieſt no
Heb. 7.21. waies doubt, Hee hath received this office with
Heb. 6.17,18. an oath, and is ſworne to it: That by his word and oath, in which it is impoſſible that he ſhould lie or deceive, thou mighteſt have ſtrong conſolation. I charge thee therefore, as thou loveſt thy owne ſoule, that thou diſhonour not God through thy unbeliefe; for either thou muſt accuſe thy Saviour of fraud or falſhood, which were intollerable blaſphemy; or, thou muſt beleeve that he will ſave thee if thou repenteſt. O Lord increaſe our faith. *Amen.*

Vſe 2. As the remembrance of the office of Chriſt is exceeding comfortable unto thee, if thou repenteſt; ſo, if thou doeſt not repent, but walkeſt on in thy ſinnes and ungodlineſſe, it is to thee exceeding terrible. His office reacheth to thee alſo, but in another manner; He is to thee a Prophet, but it is to denounce the plagues, woes, and judgements of God againſt thee for thy ſinnes; He is to thee a Prieſt, but it is to ſeparate thee as a baſe, vile, and curſed ſinner, from his precious Saints; Hee is to thee a King, but it is to ſlay thee before his face, becauſe thou refuſeſt to be governed by his Spirit and Word;
Luke 19.24. and to caſt thee body and ſoule, even as out of the middle of a ſling, into everlaſting torments with the devill and his angels for thy ſins. Tremble therefore, and if it be poſſible, repent, leſt thou be damned.

Vſe 3. Learne here why thou art called a Chriſtian; Thou art called ſo of Chriſt, becauſe all the Elect receive of his anointing; that is, of his Spirit; *Hee was anointed with the oyle of gladneſſe above his fellowes; For hee received the* Heb 1.9. *Spirit not by meaſure*; and to this end, *that wee of* John 3.34. *his fulneſſe might receive Grace for Grace.* So that John 1.16. as the oyntment powred upon the head of *Aaron*, ranne downe to the skirts of his cloathing; ſo we receive of the anointing of Chriſt, and of him are called Chriſtians; by the which is meant, that wee are made Prieſts and Kings to God: therefore called a royall Prieſthood. If this were Rev. 1.6. well underſtood, and men would examine their 1 Per. 2.9. Chriſtianity by this, it would ſoone appeare, that many are not true Chriſtians which glory in the Name. If thou beeſt a Chriſtian, then where is thy knowledge, whereby thou art as a Prophet to thy ſelfe, and to others? Groſſe Ignorance cannot ſtand with this title. If thou beeſt a Chriſtian, then thou art a Prieſt, and a King; If a Prieſt, then thou muſt offer Sacrifice, Prayers, Almes, yea thy Body and Soule to the ſervice of God. If a King, then thou muſt rule and governe thy paſſions, affections, thy ſelfe, according to the rule of the Word. If thou doeſt not thus; if thou never, or ſeldome prayeſt; if thou art without compaſſion towards the needy; if thou beeſt prophane in thy life, not ſanctifying thy body and ſoule by Faith and obedience to God; but by drunkenneſſe, ſwearing, filthineſſe, cruelty, pride, lying, &c. ſacrificing them to the Devill; If thou mourneſt not for thy corruptions, and reſiſteſt them, but yeeldeſt cowardly to the wicked motions of thine owne vile minde, being a very ſlave to ſinne and the Devill; then thou muſt needs conclude againſt thy ſelfe, that thou art no Prieſt and King to God, and ſo no good Chriſtian in very deed, whatſoever thou eſteemeſt of thy ſelfe.

Queſt. Is there nothing elſe neceſſary to be known concerning Chriſt?

Anſw. *Yes, as namely, his Reſurrection, Aſcenſion, Sitting at the right hand of his Father, and his comming to Judgement, which things may well be referred to the Kingly Office of Chriſt.*

Explica. Chriſt teacheth us as a Prophet, ſaveth us by his Merit, as a Prieſt, and maketh his heavenly Doctrine and Obedience effectuall, as he is a King: and to this his Efficacy are thoſe ſeverals in the anſwer to be referred; of the which there are plentifull expoſitions extant; and therefore I ſpare the particular opening of them.

Thus much of the firſt ſpeciall worke of God towards his Church, which is Redemption, now follows the ſecond, called Sanctification.

Queſt. What is Sanctification?

Anſw. *It is the worke of God by his holy Spirit, whereby the Image of God is renewed in the Elect; called alſo Regeneration, Repentance, Converſion, whereby we turn from all our ſins unto God, &c.* Deut. 30.8. Ier. 31.18. &c. 31.39. Iob 6.44. Acts 5.31. 2 The. 2.13. 1 Pet. 1.2.

Explic. There are two principall benefits which we obtaine in this life by Chriſt, Juſtification by Faith, and Sanctification by the Spirit; who is called the Holy Spirit, both Eſſentially and Effectually; becauſe as he is God holy in himſelfe; ſo he maketh holy whome he pleaſeth, which worke is therefore called Sanctification of the Spirit.

This worke is wrought in the minde, will, and affections, yea in the whole man; not by altering the ſubſtance of body or minde; oraboliſhing

ſhing any naturall Faculty or Affection, as Underſtanding, Love, Hate, Joy, &c. but by putting away, and purging out of the evill quality in theſe and the like, and by creating a new holy quality in them, acceptable to God, and agreeable to his Word, that now the underſtanding ſhould be capable of good things, and the ſtream of our affections turned to the right object, as to hate evill, to love goodnes, and to rejoyce in it.

We are to underſtand alſo that this (in nature) is after Juſtification, as *Paul* reciteth them. Rom 8.31. *Whom he juſtifieth, he glorifieth*, that is, he gloriouſly renewеth, which is begun here, perfected in the Life to come; and yet I confeſſe, that repentance is ſometimes put before remiſſion of ſinnes; not that in Nature, but becauſe in our ſenſe and feeling it is firſt: For firſt we feele the burden Mar. 1.31. of our ſinnes, and then we are eaſed and refreſhed Acts 5.31. by the mercy of God. And alſo repentance is named in the firſt place, becauſe it is firſt to be taught, that we may deſire the mercy of GOD; Yet in nature, Faith (which purifieth the heart) is firſt, though in time there be no difference: For our Union with Chriſt, and our partaking of his merit to Juſtification, and of his Spirit to Sanctification, are wrought at the ſame time, even as the Sun and his beames.

Uſe 1. As the Sunne is declared by his light, the tree by his frute; ſo by thy ſanctification, demonſtrate thy juſtification, &c.

Uſe 2. Boaſt not of thy heart, while thy life is prophane, neither containe thy ſelfe with an outward ſhew of holyneſſe, having an evill conſcience; for ſanctification is the renewing of the mind; yea of the whole man; and therefore, Rom. 12.1. labour to grow up into a full holineſſe of fleſh, 1 Cor. 7.1, &c. and of the Spirit.

Uſe 3. Remember that ſanctification, and repentance are called converſion or turning to GOD; by which the quality of Beleevers is implyed; unbeleevers being turned from God. So the Lord ſpeaketh of the rebellious and backſliding Jewes, *They have turned to me the backe*, Jer. 32.33. *and not the face*. The unbeleever departeth from God, the Beleever draweth neere unto him. So that as a devout Jew in the time of the captivity, was knowne by turning his face towards *Jeruſalem*, when he prayed; as *Daniel* three times a day opened his window that way; So you may know a Beleever, for whatſoever he doth, he is always turning towards Chriſt. Even as the Mariners needle, being touched with the load-ſtone, which way ſoever you ſet it, it always turneth it ſelfe towards the North: So a Chriſtian may be knowne whether he be truly touched with grace, by his turning himſelf to God; for where the Lord is, there is he. If he come into the aſſembly of mockers, becauſe the Lord is not there, he turneth from among them; but he turneth his face towards the Temple, Pſa. 119.59. becauſe the Lord is there in his ordinances; Ephe. 2.10. and he turnes his feete into the way of his Teſtimonies, becauſe God hath ordained good workes that we ſhould walke in them. Examine then thy repentance by this; Is it converſion to God. If thy face be toward *Egypt*, and not toward *Canaan*; If thou turn to the Devill, the world and the fleſh, when they call thee; and turneſt thy back upon the Lord, when he calleth thee; Thou art not converted, neither haſt thou truely repented.

Q. Is Sanctification, Converſion, or Repentance ſo the work of God, that we cannot of our ſelves, by the power of our free will convert or repent?

An. *I verily beleeve, that ſince the fall of Adam, there is no free will in man unto things Spirituall and pleaſing to God.*

Expli. For the underſtanding of this, we are to conſider of man, as he was before his fall, or as he is now, ſince the fall. Free-will you may call a faculty or power of the Soule, whereby it doth freely without compulſion and force, chuſe or refuſe the object ſhewne by the underſtanding; yet ſo, that we hold not this free-will to be independent, but that, as the wils of all creatures, it dependeth on God, to be enclined and moved, either immediately by him, or mediately by good or evill inſtruments as he pleaſe. Neither doth this dependency hurt or diminiſh the freedome of the will; becauſe God enclineth the will, ſo that the will doth by the Judgment of its own reaſon freely and willingly move it ſelf; ſo that to doe a thing freely in the creature, is not to be free from the governement of another; but to doe that which it doth, willingly, voluntarily, and deliberately, though it be ruled by another.

Before the fall this was in *Adam*, both to good and evill, that he might if he would either ſtand or fall (the dependency before ſpoken of ſtill reſerved,) Since the fall, the caſe is altered, according to the ſaying of *Auguſtine*: That man abuſing his free will loſt both himſelfe and that; whereby, as alſo when we ſay that man hath no free will, we doe not underſtand that the faculty is loſt, but the goodneſſe, whereby it was able freely and willingly to chuſe that which is good. For man loſt an eſſentiall part or faculty of his nature by his fall; even the unregenerate having a power freely to will or nill the object ſhewne by Reaſon, though they have not power to will and chuſe ſpirituall good things; both becauſe their will is wholy depraved and turned from good, and inclinable onely to evill; and alſo becauſe Reaſon being blind, doth not ſhew to the will the ſpirituall good; or if it doe, it is not under the likeneſſe of good, but under the likeneſſe of evill. For the naturall man underſtandeth not the things of God, but accounteth 1 Cor. 2.14. them fooliſhneſſe.

Wherefore we confeſſe, that man hath ſtill free will in civill and outward things, and unto evill, but not unto good: And this freedome unto evill things muſt be ſo underſtood, that he hath power to chuſe or refuſe the object; but to doe this well, he hath no power. Alſo he hath free-will unto evill, not that he can will or nill evill at his pleaſure; but that without any violence, he onely chuſeth evill: ſo that as it may be called free-will, becauſe it is free from coaction, ſo alſo bond will, becauſe it freely willeth onely that which is evill. And hence it is, that the reprobate ſinne neceſſarily, and yet freely; neceſſarily, becauſe they have no power to goodneſſe, freely, becauſe they chuſe evill without compulſion: Yea, by how much the more neceſſarily they ſinne, by ſo much the more voluntarily they do it, in as much as their will hath brought upon them this neceſſity.

Now when this worke of Sanctification or Repentance, or converſion, is wrought, then we have free-will both to good and evill; to good, as farre as we are regenerate by the Spirit; to evill, as farre as we are unregenerate and fleſh.

And

And in the ſtate of Glorification, our will ſhall be free onely to good immutably; as the will of the damned ſhall be immutably free nnto evill, as *Auguſtine* ſaith; The firſt *Will* was to have power to ſinne, the laſt ſhall have no power to ſinne.

Then for our purpoſe this is to be holden, that till the Spirit worke new grace, we have no power of our ſelves; being unto the worke of converſion meer patients; though in the Worke, when the Spirit hath changed and inclined us, wee are co-workers with the Spirit. Before converſion we reſiſt; In converſion the Spirit inclineth our wils, and of unwilling, makes them willing to be converted, and to repent: God not working in us as in ſtockes or ſtones, but as in reaſonable creatures.

Vſe 1. If thou be truly converted, aſcribe all the glory of it to God: for as ſoone can an Ethiope change his skinne, or a Leopard his ſpots, as we do that is good, till we be chauged and enabled by the Spirit. Ier 31.23. &c.

Vſe 2. Beware thou neglect not the preſent meanes of grace offered to thee, as though thou couldeſt repent and do well when thou wouldeſt; No, no, it is the meere gift of God. For if thou canſt not make one haire of thy head white or blacke, much leſſe canſt thou change thy vile and corrupt heart. But thou wilt ſay; Doth not God promiſe, that at what time ſoever a ſinner doth repent, he will be mercifull? Yes, the Lord moſt comfortably (bleſſed be his name) ſaith ſo; But he ſaith not, that a ſinner can repent when he liſt; or that hee will give repentance, whenſoever a ſinner ſhall but whiſtle for it; As *Auguſtine* excellently, Hee that hath promiſed to all repentants pardon, hath not promiſed to all delinquents, repentance, &c.

Vſe 3. Is thy will freed by grace unto righteouſneſſe? then ſee that thou freely and cheerefully ſerveſt God. For if thou obeyeſt unwillingly, as it argueth that thou art ſtill in bondage, ſo it is not accepted with God. For as fruite which is cudgeled downe, is ill taſted, and little worth, ſo is that obedience unto the which wee muſt be driven, onely with blowes. It is an evill ſouldier that followes his Captaine ſighing; and it is an evill ſervant that obeyes his Maſter with moyling and grutching. God requires, loves, and rewards cheerfull ſervice; *If I doe it willingly* (ſaith *Paul*) *I have a reward*. If therefore thou findeſt in thy ſelfe an indiſpoſition and backewardneſſe to holy duties; call to mind with what livelineſſe thou haſt followed thy luſts; and be aſhamed and humbled, that thou canſt not with as much forwardneſſe ſerve thy God. 1 Cor.9.17.

Pray with *David*, that the Lord would ſtabliſh thee with his free Spirit, that is, making free, liberall, and cheerefull in the Obedience. Pſalm.51.

Queſt. What are the parts of this Sanctification, or Repentance?

Anſw. *The parts are two; Firſt, Mortification of the old Man, or hatred of ſin, and turning from evill; Secondly, Vivification, or quickning of the new Man, or love of goodneſſe, turning to God.*

Queſt. What mean you by Mortification of the Old Man?

Anſ. *I meane that grace, whereby there is wrought in us, by little and little, a deteſtation of ſinne, and extinguiſhing and weakning of corruption in us, that it ſhould not bring forth fruit unto death.*

Queſt. What mean you by the New man?

Anſw. *I meane that grace, whereby, by little and little, we are (in ſome meaſure) to live in knowledge, holineſſe, and righteouſneſſe. The ſumme of all theſe anſwers proved by* Rom.6. *from the firſt verſe to the twelfth.* Epheſ.4.22, 23, 24. Col.3.5, 8, 10 11.

Expli. When we read that the old man, or the body of ſinne, or our earthly members (by which and the like names, the corruption of our Nature is called) are to be mortified, that is, made to die; Wee are not to underſtand it of the life of our bodies, but of the life of ſinne in our bodies. So when our Saviour ſaith, *If thine eye offend thee, plucke it out, &c.* He meaneth not that wee ſhould mayne our bodies, but that by all meanes we ſhould purge our corruption, which manifeſts it ſelfe in ſuch members; yea, though wee eſteeme our corrupt affections as dear as our eyes. Theſe two parts of repentance are alſo called, Putting off the old man, and putting on the new man, &c. Whereby is ſignified, that as willingly as a man puts off his old filthy rags, to be clad in ſweet and rich attire; ſo ſhould we willingly put away ſinne whereby we are deformed, and labour to follow righteouſneſſe, which is a part of our Beauty in the ſight of God.

Whereas ſome make three parts of repentance; Firſt, *Contrition*; Secondly, *Confeſſion*; Thirdly, *Satisfaction*; They deceive the ſimple: For a man may have all theſe, and yet be damned, as is manifeſt in *Judas*; who grieved, confeſſed his ſinne, and brought againe the thirty pieces of ſilver; and yet was a Reprobate. Theſe may be neceſſary parts of Diſcipline enjoyned to ſinners, to teſtifie their repentance, as in ancient times; but the eſſentiall parts of repentance, are perpetually mortification of the old man, and vivification of the new. Mat. 27.33.

If you ſhall deſire to know the manner, how God workes repentance, underſtand that firſt by Preaching of the Law, and ſometimes by croſſes, puniſhments, &c. the Conſcience is terrified for ſinne, and is ſorrowfull, but in a worldly manner, for feare of wrath, for the Law can worke no otherwiſe: Then, by the promiſe of the Goſpel, the conſcience is cheered through the gift of God, in aſſurance of mercy; the ſenſe whereof breeds another ſorrow, different from that wrought by the Law, called godly ſorrow, which is, when we are grieved for ſinne, not ſo much becauſe of the wrath following, as becauſe thereby we have offended ſo gracious a Father; and then followes repentance, which is a changing of the heart and purpoſe unto a continuall care and endeavour to hate all evill, and to avoid it; to love all goodneſſe, and to follow it. So that repentance properly is the effect of the Goſpell, not of the Law, though the Law be neceſſary to prepare us thereunto. And hence we ſay it is an effect of Faith, which purifies the heart. Concerning the Practice of Repentance, See the Booke called the Nature and Practice of Repentance, written by our worthy Maſter *Perkins*. 2 Cor.5.7,10.

Vſe. 1. Beware of a wonderfull ſubtilty of the Devill, whereby hee carries multitudes to Hell; which is, when men and women are perſwaded, that if they can ſigh, ſorrow, and weepe for their ſinnes, that then they truly repent: When *Ahab* and *Judas* did thus much, and yet frye in Hell. There is ſorrow cauſed by the Law, which may be in a Reprobate, whoſe ſorrow is like unto the ſor-

ſorrow of a Thiefe, and whoſe Teares are whoriſh Teares: for as theſe being taken in the manner, many times, hang downe their heads, and weepe and waile for feare of the preſent puniſhment, which when it is over, they returne to their former courſes, their hearts not being changed; ſo, many grieve by the preaching of the Law, and yet their hearts remaine as corrupt, and as willing, (if it were not for the Law) to ſinne, as ever before; whereas the godly ſorrow, which commeth from the Goſpel, changeth the very inclination and purpoſe of the heart, to hate ſinne, and love goodneſſe, and to continue increaſing in ſuch grace, though there were no Law to condemne, nor hell to torment. Examine then thy repentance hereby, and by the notes.

2 Cor. 7. 11. &c.

Pſal. 34. 14. Eſa 1. 16, 17.

Vſe 2. Remember that the ſumme of a Chriſtians duty, is to *eſchew evill, and to doe good*; and deceive not thy ſelfe with thoſe ſame halfe Chriſtians, whoſe furtheſt obedience is to keepe themſelves (not unſpotted, for they regard not ſpots) but undetected of groſſe evills, ſuch for the which men are carried to the Jayle; who, though they abound with ſmall faults (as they terme them) having prophane hearts, and deſtitute of love to the truth, and doe no good, thinke themſelves among the forwardeſt of ſuch who ſhall be ſaved. But ſoft; the firſt ſtep to heaven, in the practice of obedience, is to depart from evill; But he that ſteps but one ſtep, (and that an ill-favoured one too) is never like to come there: mend that ſtep, and depart from all evill, and ſtep againe, doing the good, and ſo walke on; and then the reward is thine. If thou holdeſt not up thy hands to any ſtrange God, it is well; but if thou worſhippeſt not the true God, thou canſt not be ſaved. If thou ploweſt not, and goeſt not to cart on the Sabbath day, it is well; but if thou doſt not the duties of the Sabbath in the publike and private worſhip of God, thou maieſt be damned. As therefore we do not content our ſelves that no weedes be in our Gardens, unleſſe there be good herbes and flowers; So we muſt not onely be void of evill, but filled alſo with the fruites of Righteouſneſſe; being not privative onely, but poſitive Chriſtians. But alaſſe! what then ſhall become of them, which have not yet learned to ſet the firſt ſtep? to leave their drunkenneſſe, ſwearing, lying, whoredom? How far are theſe from true Chriſtians? How far from heaven? How neer to Hell, &c.

Phil. 3. 11.

Vſe 3. Note, that repentance and true Converſion is a worke of great difficulty; For ſinne cleaves too faſt unto us, ſitting as cloſe as our skinne, and is ſo familiar to our Nature, that till God perſwade the heart by the worke of his Spirit, it is as eaſie a matter to perſwade a man to leave his ſinnes, as to get him to endure his eyes to be pluckt out of his head, and his limbes to be torne from his body; therefore called Mortification, and crucifying the fleſh with the luſts, &c. It is not a ſigh and away, and now and then a few ſorrowfull words will ſerve the turne. No, ſinne is impudent, and will never out till it bee kild, and caſt out. If thou makeſt account that repentance is an eaſie worke, thou haſt not yet repented as thou ſhouldeſt doe. Go to; Remember thou muſt mortifie ſinne, and deſtroy it. It is a Serpent in thy boſome, kill, or be kild: If thou kilſt not, it will kill thee; even thy ſoule, &c.

Queſt. What is the meaſure of Sanctification which we attaine to in this life?

Rom. 7. 18, 19

Anſw. *This grace is not perfectly finiſhed in this life, but here it is onely in part.*

1 Cor. 13. 9. 12 Phil. 3. 12.

Explica. There are two ſorts of benefits which we receive by Chriſt; One, of ſuch which are out of our ſelves; as Redemption, Juſtification. Another of ſuch which are in us; as Sanctification, Converſion. The firſt ſort are perfected in this life: as, *Now we are the ſonnes of God; So now we are elected, juſtified, redeemed.* The ſecond are not perfected in all their degrees, but onely begunne; *Wee are perfectly redeemed,* (underſtand in regard of the price, for we looke for the redemption of our bodies:) *We are perfectly juſtified* (in regard of Chriſts righteouſneſſe, and the ſentence, for we pray for more feeling of it; and theſe ſhall be more fully declared at the laſt day.) *Wee are imperfectly ſanctified*; there remaining even in the beſt, a great deale of corruption which luſteth againſt the Spirit, and often maketh them bitterly to mourn; as in the example of *Paul.*

1 Iob. 3. 1, 2.

Ro. 7. 22.

In ſinne are two things; The guiltineſſe and the vitioſity. The guiltineſſe is taken away by the imputation of Chriſts Righteouſneſſe; and this ſo perfectly, that God imputes no ſin to the juſtified perſon, but accounteth them as righteous as the very Angels (in regard of imputation of ſin:) becauſe they are clothed with the moſt perfect righteouſneſſe of Jeſus Chriſt.

The vitioſity of ſinne is alſo taken away out of them which are juſtified, by the grace of Sanctification and regeneration; not quite and utterly, in this life, but onely in part; not that it ſhould not at all be in us, but that it ſhould not hurt us. From the remainder of this vitioſity, it being not totally aboliſhed, is that darkeneſſe and rebellion, with the which the mindes and wills of the Regenerate are ſo much cumbred, and alſo thoſe manifold actuall ſinnes, which they ſo often commit. This is that thorny and pricking Canaanite, which God in his wiſdom hath left in us for our Exerciſe, that wee ſhould continually wage war with it, and mortifie it: Though therefore it might be ſaid that God cannot ſee ſinne in them which are juſtified and regenerate in the firſt reſpect; yet in reſpect of the vitioſity of ſinne, ſo to affirme, were falſe, and dangerous; For it is in us; and God correcteth us for it; and never purpoſed or appointed utterly to take it away, and to reſtore unto us an abſolute purity during the terme of this life.

Vſe. 1. Our Sanctification cannot juſtifie us, becauſe imperfect.

Vſe. 2. The life of a godly man is continually repenting to his dying day. As a man that buyes an old houſe, is alwaies mending it; ſo the true Chriſtian, becauſe he diſcovers alwaies new corruptions, is alwaies mourning, repairing and mending ſomewhat. Doe with thy conſcience as women doe in dreſſing up their houſes; they ſweep, and rub, and bruſh every day, becauſe every thing gathereth duſt; and ever and anon they are renewing, and ſtrewing new Herbs and Flowers in their Windowes: even ſo, becauſe we alwaies are gathering ſoile through the corruption that is in the World, we muſt alway be waſhing, cleanſing, and purging our hearts, and ever and anon bee adding new graces unto our former received. He that gives over his practice

and care, as if he were holy enough, gives a shrewd testimony, that he hath no true holines in him, for the nature of true grace is to be increasing, and true Christians are like the morning light which is brighter and brighter unto perfect day. Pro. 4. 18. 1 Pet. 2. 2.

Question. What helpe then should a man use to hold out, and increase in sanctification?

Answer. *There are two principall meanes of furthering us this way: The conscionable using of the Ministry of the word and Sacraments, and devout prayer.*

Qu. What is Prayer?

Answer. *Prayer is a worship of God, whereby through the Spirit, in the name of Christ, beleeving, we aske of God onely things needfull, and also give thankes for that which we have received.*

Explic. I shall not need to be long in this, of the which so many have so worthily written; Onely remember, that not noely the voice, but the affection of the heart is prayer; yea, without this, the other is not praying, but babbling, a dead sacrifice not acceptable: For God specially requireth the heart; Concerning which, know that, First, it is a gift of the Spirit. Secondly, that God onely is to prayed to. Thirdly, and that in the name of Christ; As Incense might be offered onely on the golden Altar; so it is Christ onely which sanctifieth, and maketh acceptable our prayers. Fourthly, that we beleeve. Fifthly, that we wisely consider the things, and persons, we are to pray for; Persons, for all Men, while they are living, and till we know they have sinned the sinne unto death; Things, are either Gods glory, our own salvation, or onely things belonging to this life and the body; The two first must be begged absolutely; the other, under condition of Gods will, and (because they are transitory) transitorily; Sixtly, that wee also bee thankfull. Luke 11. 13. Rom. 10. 12. Iam. 1. 6. 2 Chr. 6 21. John 4. 21. Rom. 8 26. Mat. 21. 22. John 16. 23. Psalm. 50. 51. Mat. 7. 7. Col. 4. 2. Exo. 14. 15. Mat. 15. 8. Pro. 13. 26. Rom. 8. 15. Mat. 4. 10. Ioh. 16. 23. Rom. 10. 14. 1 Ioh 5. 15. 1 Thes. 5. 17, 18,

Use 1. Pray neither to, nor by Saints or Angels, nor for the dead; who either are in heaven, and so thy prayer is needlesse; or in hell, and then impossible they should be delivered; When therefore thou hast occasion to mention thy friends, or any departed, say not, *God have mercy on their Soules, or God be with them*: For though, I confesse, that the words be very good, yet they are herein abused, as is the name of God, which is good, abused by too much wicked swearing: And it savours of grosse Ignorance, and Will-worship; because we have neither commandement nor promise for so doing; also it wants Charity towards the dead, to whom we would seeme therein to be very charitable. For when we pray that God would have mercy on them, &c. it shewes, that we thinke (if we know what wee say) that they want the mercy of God; Better a great deale to say, *Who is, I trust, with the Lord*, or such like, than to pray for them. 1 Thes. 5. 17. Psa. 14. 4. Psa. 70. 6. Ier. 10. 25.

Use 2. Because Prayer is an acceptable sacrifice to God, Remember the commandement, and pray often, publickly, privately. It is an evident note of one very prophane, not to use prayer: And the plagues of God follow such. There are six things necessary to prayer, beware thou wantest none of them. First, *Faith*; for thy help herein, remember the commandement, and the promise, and beleeve. Secondly, *Reverence*; for thy helpe this way consider the great Glory to which thou prayest. Thirdly, *Humility*; for to such God gives grace; helpe thy selfe hereby, looking into thine owne bosome, and considering thine owne corruptions and sinnes. Fourthly, *Holy affections*; here help thy self with the practice of Repentance, hate sinne, which dulleth our prayers, and quencheth the heate of them, as water quencheth fire, and keepe a good conscience. Fifthly, *Fervency*; here thou hast two notable helpes; first, the sence of thine owne misery, in regard of sinne, the punishment of it, and the malice of the Devill, which if we consider, will make us cry aloud, as prisoners cry to the Judge for mercy; secondly, the consideration of the great good thou receivest by prayer: For the Spirit is given by prayer; by prayer deliverance, increase of Sanctification, glorious inward feelings, even all good things. As *Moses* face shone when he had bin with God in the Mount, and as *Peter* was rapt in prayer: So if ever we shine in grace, and are ravished with inward feelings, it is in prayer. Lastly, *be Thankfull*; when we are in necessity, we have many words, and have never done, but when we have received, as full vessells, we have scarce a word to say. We goe to God, as men goe to the River, alwayes to fetch; and as when we have filled our vessels, we turne our backs; so when we are blessed with our desires, we turne our backs with those Lepers, scarce one of the ten returneth to give thankes. We pray oftner than we give thankes, because we are more affected with the sense of our wants, than of the glory of God, and of that we have received. Here helpe thy selfe, First, by considering the greatnesse of the benefits which thou enjoyest, as if it be but thy Sleep, or Sight, or such like; thou thinkest, it may be, these are but small things; Aske him that is blind, him whose eyes God holds open put three or foure nights together, then shalt thou see the greatnesse of a gift by the want of it. Secondly, by Remembring the commandement. Thirdly, because thanked for grace increaseth; thankes for one good turne, is a good introduction for another. Fourthly, God highly esteemes of it. Fiftly, it shall be our speciall practice in heaven; inure thy selfe therefore unto it, even in this life, &c. Psa. 26. 6. 1 Ioh. 3. 22. Luk. 11. 31. Act. 10. 9. 1 The. 17. 18. Col. 4. 2. Luk. 17. 12. Psa. 50. 23.

Qu. What if we obtaine this grace of Sanctification, and continue in it? Mat. 5 8. Heb. 11. 14. Rom. 6. 22.

An. *Then we shall be sure to have eternall life.*

Explica. There is nothing more ordinary in the Scriptures, than that such shall be blessed, which endeavour to holinesse; which must not be so understood, as though we could merit thereby Eternall life; but we must understand it as a condition, necessarily required in such (being of discretion) which shall be saved. By which speeches is not meant to shew why a man is saved, but who they are which shall be saved.

When therefore eternall life is called a Reward, it is not meant, as though we could deserve it by our good works; no, not by our faith, but by Reward is meant a free gift, or a gift due by covenant, or promise. For there is a double reward; due, or undue and free; the first properly, the second improperly so called. That which is due, by order of Justice, for the dignity of the worke, is properly a debt, or due reward; That also is so called, which is due by favour, and by Promise. To our good workes is eternall life as a reward due, not the first, but the second way: For God hath made himselfe our debtor, not by receiving from us, but by promising to us.

So

So that if you take debt or reward properly, we affirme, that nothing is due to our beſt workes; for there are foure things neceſſary to make a work meritorious in the firſt acception of debt: Firſt, that the grace whereby wee do it, be our owne, for if we receive it from another, it is againſt reaſon, that he that gives, ſhould thereby be indebted to give more; *But we have no grace, but we have received it.* Secondly, it muſt not be due, or duty to performe it; for that is contrary to merit: but all that wee are able to doe, if it were more, is due, in regard of Creation, and Redemption. Thirdly, it muſt be profitable to him, to whom it is done; but God is not benefited by us. Fourthly it muſt be proportionable to the reward; but ſo are not our beſt workes. Therefore it is well called of the Apoſtle, *A free gift of God.*

1 Cor. 4. 7.

Luke 17. 10. Pſa. 61. 2. & 50. 11, 12, 13. Rom. 8. 18. Rom. 6. 23.

This further remember, that wee teach good workes to be neceſſary to ſalvation; but not as the cauſes thereof, but as the way thereto, as *Bernard* ſaid.

Queſt. What is eternall life?

Anſw. *Eternall life is that glorious and moſt happy eſtate, in which the ſoules of the Elect are in heaven after this life, and in which their bodies and ſoules ſhall be at the day of Judgement: the contrary whereof is eternall death.*

Mat. 25. 46. Iohn 17. 22, 23, 24. Rom. 2. 10. 1 Cor. 2. 9. Ioh. 10. 28. Heb. 13. 14. 1 Iohn 2. 25.

Queſt. What is eternall death?

Anſw. *Eternall death is the moſt horrible condition, in which the Reprobate ſhall be for ever in Hell, with the Devill and his Angels; in their ſoules preſently after their bodily death, and in body and ſoul together in the day of Judgement.*

Luk. 16. 22, 23. Mat. 25. 41. 2 Theſ. 1. 9.

Explic. There are three kindes of life; Firſt, naturall of the body; in the union of body and ſoule. Secondly, ſpirituall of the ſoule; in the union of it with God and Chriſt; whereby Chriſt is ſaid to live in us. Thirdly, eternall of body and ſoule; whereby the Elect live and reigne for evermore in the Kingdome of Heaven. The firſt is common to the Reprobates, with the Elect; the other two are proper to the Elect. Death is alſo threefold; Firſt, naturall of the body, in the ſeparation of body and ſoule; called naturall, not that it doth properly proceede from nature, for it is the effect of ſinne; but becauſe it is according to corrupt nature, by the juſtice of God. Secondly, ſpirituall, in the ſeparation of the ſoul from God; whereby ſinne lives and reignes in the wicked, being ſaid alſo to be dead in ſin. Thirdly, eternall, whereby body and ſoule ſhall be for ever ſeparated from God and Chriſt, and live with the Devil in eternall torments; which kind of life is called death, becauſe it were ten thouſand times better not to live at all, in reſpect of themſelves, than in ſuch endleſſe, eaſeleſſe and remedileſſe miſery.

Gal 2. 20. Ephe. 2. 17.

For this terme, to live ever, may be conſidered, either in reſpect of the creature, as it is, and continueth by the power of the Creator, and ſo the wicked ſhall live eternally in Hell; or in reſpect of the adjuncts of life, or the affection which the creature ſhall have toward the Creator, and the favour of God in Chriſt, and ſo the Elect ſhall onely live.

The happineſſe of this eſtate is ſuch, that whatſoever we can love, wee ſhall have, and wee ſhall deſire nothing that wee have not. God ſhall bee unto our Underſtanding, a fulneſſe of light; unto our Will, a multitude of peace; unto our Memory, a continuation of Eternity: Whoſoever is begun in Grace, ſhall bee perfectly finiſhed in Glory; wee ſhall ſee God without intermiſſion; know him without error, love him without offence, and praiſe him without ceaſing.

It is not unprobable that wee ſhall know one another in the Kingdome of heaven, but after a heavenly manner; for the knowledge which is gotten in this life, is ſeated in the minde, into the which (being ſeparated) no forgetfulneſſe can fall; and therefore one ſaid, *Let us learn that on earth, the knowledge whereof may perſevere with us in heaven.* Neither is it unprobable that there ſhall bee different degrees of glory among the Saints, given for the merit of Chriſt, but according to the meaſure of grace and goodneſſe wrought in, and by them in this life.

Hierome.

In a word, the happineſſe of the one eſtate, and the miſery of the other is ſuch, as no tongue is able to expreſſe, no heart able to conceive: All the glory and ſplendor of this life, being ſcarce a ſhadow of the glory to be revealed; the firſt fruits whereof are in this life, in the peace and joy of a good conſcience, which though it be unſpeakable, and as a heaven upon earth, yet is no more, nor ſo much to that which ſhall be, than a handfull of corne is to a field of a thouſand acres. So alſo the torments which wee can any waies deviſe to be inflicted upon man in this World, being but a flea-biting to Hell, and a ſparke of that flame which the damned there ſhall endure; and yet when wicked men feele the flaſhing of it in their conſciences, in the middeſt of all their worldly pleaſures, they are horribly confounded, as in the example of *Cain*, *Saul*, *Balthaſar*, *Iudas*, and as *Solomon* ſignifies, *Pro.* 18. 14.

Rom. 14. 17. 1 Ioh 3. 1, 2.

As there are but two Eſtates, ſo but two places, Heaven and Hell; As for a third place, called Purgatory, neither doth the Scriptures mention it, neither can the deviſers and firſt Founders of it, the Papiſts, tell what to make of it; and therefore we acknowledge it not. For though the Papiſts have made Purgatory an Article of their Faith, in their Tridentine Conventicle, in the yeere 1546. the doctrine thereof being never before in any Councell allowed (that of Florence about 1440. onely excepted) yet they have not defined the place and ſituation thereof. But I ſee no reaſon why they which can make Accidents conſiſt without a Subject, ſhould not be able to define the place of that which is no where.

Vſe 1. Seeing ſuch torments remaine for them in Hell, which repent not of their ſinnes, uſe all poſſible care that thou come not there; Helpe thy ſelfe againſt ſinne, and all damnable ſecurity in it, by thinking of the torment following. In regard of thy ſelfe, it had bin better thou hadſt never been borne, than to have thy abiding with thoſe ugly Fiends in that ſame everlaſting Fire and Brimſtone: Let not therefore the bitter pleaſures of ſinne deceive thee; knoweſt thou not it will be bitterneſſe in the end? The end of thy Drunkenneſſe, Whoredome, Lying, Pride, Sabbath-breaking, Negligence in the ſervice of God, Contempt of the Goſpell, &c. will be more bitter than Wormewood or Gall, when the very dregges of the wine of the fierce wrath of God ſhall be powred out againſt thee for thoſe thy ſinnes. Is ſinne ſweet? But death is bitter;

remember it; Thy ſinne, and the pleaſure of it is ſhort; but the ſhame and torment following is without end; and that in Hell, where one minute of torment ſhall ſwallow up the very memory of all fore-paſt pleaſures. Labour to think often of Hell, it will be ſome meanes to keepe thee from thence, &c.

Vſe 1. Is life eternall ſuch a happineſſe? then live godly, for that is the way to it. It is our duty to live godly, though no reward were propounded: but when our endeavours (which yet are weake) ſhall be ſo beyond all proportion, rewarded with ſuch an eternall weight of glory, how ſhould it whet on our care, and ſpur us forward to pleaſe ſuch a God, who is ſo rich to them which feare him? How ſhould it provoke us to labour to be entertained into his ſervice, whoſe ſervants, after a little obedience here performed, are made Kings and Queenes in Heaven for evermore? Who would not be willing thorow fire and water, and all the miſeries of this life, to go to that heavenly *Jeruſalem*, the City of Saints, to have eternall fellowſhip with the Angels, Patriarkes, Prophets, Apoſtles, Martyrs, and all our deare friends, which have beleeved; yea, with Ieſus Chriſt our Princely Redeemer, in the glory of the Father? If thou haſt profanely ſaid, or thought, What profit ſhall I have if I ſerve God? See here, and be aſhamed; for ſuch as ſerve God, ſhall partake of the ſweetneſſe of *Abrahams* boſome, of the delights of Paradiſe, of the melody of their Fathers houſe, of their Maſters joy, that fulneſſe of joy, of the Rivers of pleaſure for ever; of an inheritance that never fadeth, but is immortall in the heavens; where whatſoever we can love, we ſhall have, and wee ſhall deſire nothing which wee have not; where there is ſo much happineſſe, as neither the eye hath ſeen, nor heart can thinke. What mayeſt thou thinke of thy ſelfe, which liveſt ſo, as if Heaven and the joyes thereof were not worth the while? Doſt not thou love and labour for this tranſitory and miſerable life? Why not then much more for that which is permanent, in happineſſe unconceiveable? Oh! If thou kneweſt the good that followeth piety, and the terror of that death that followeth ſinne, it would make thee willing to redeeme that life, though it were with a thouſand yeers torment even in hell, which now is offered to thee by a ſhort continuance in holy obedience. Thou ſeeſt the way of life and death: There is great difference between Heaven and Hell, between endleſſe joyes, and endleſſe torments; between the fellowſhip of Chriſt and his holy Angels, and the ſociety of the damned and the Devills: Be wiſe, and chooſe the way of life, &c.

1 Tim. 1. Rom. 3. 7.

Queſt. But doe you thinke indeed that there ſhall be ſuch a day of generall judgement which you ſeem to ſpeak of?

Anſw. Yes, I verily beleeve that God hath appointed a day wherein hee will judge the world in righteouſneſſe by the man whom he appointed, that is, by Jeſus Chriſt, who ſhall ſeparate the Elect from the Reprobate, adjudging them to eternall Life, theſe to eternall death.

Acts 17. 31. 2 Cor. 5 10. Rom. 14 10, 12 Heb. 9. 27. Jud. 14 15.

Explic. As the Scriptures doe infalliby teach, that there ſhall be ſuch a day of judgement, wherein the Church ſhall be crowned with eternall and full glory; and the devills and wicked men ſentenced unto eternall Condemnation: ſo alſo by an invincible argument, drawn from the juſtice of God, the ſame may be concluded. It is juſt that the promiſe of God ſhould bee made good to the righteous, and his threatning to the ungodly; which becauſe it is not here, muſt needs even for the juſtice and truth of God be executed in another world: *Doubtleſſe there is a reward laid up for the Righteous; Doubtleſſe there is a God which judgeth the Earth.* 2 The. 1, 6, 7. Pſal. 58. 11.

The Iudge ſhall be the whole Trinity, in regard of the decree and authority; but *Ieſus Chriſt* the Mediatour, in regard of the viſible Act, Promulgation, and execution of the Sentence, who ſhall come from Heaven in majeſty and great glory, attended upon with innumerable Saints and Angels, and in his Humane Nature wherein he ſuffered, performe the ſame; pronouncing the definitive ſentence according to Saint *Mathews* Goſpel; The effect of which two Sentences are even now to be diſcerned in the Court of Conſcience: for the godly doe receive here abſolution and certainty, and the wicked have their mortall Sentence even in their owne breaſts; but this is ſecret, and the equity of it appeares not, and the profane thinke themſelves wronged; but then the mouth of all wickedneſſe ſhall be ſtopped; and it ſhall be openly manifeſted, that the Elect are juſtly ſaved, and the wicked juſtly damned, their workes being ſcanned by the Bookes, and their faith and infidelity thereby appearing. Ioh. 5. 22, 27. Mat. 25. 34, 41 1 Tit. 3. 11.

The perſons to be judged, are all mankind, ſmall and great, who by the dreadfull ſound of a Trumpet, ſhall be ſummoned to appeare; neither is it poſſible not to appeare; yea, the very Devills are reſerved in chaines unto the judgement of this great day; The matters to be tried, are the Deedes, Words, yea Thoughts; whatſoever wee have done in our bodies, good or ill: And for a preparation, the Heaven and Earth ſhall be conſumed with fire, the heavens paſſing away as a ſcroule, the elements melting with fervent heate, and the earth burning with the works that are therein; whereby is not meant that the ſubſtance of the heaven and earth ſhall be annihilated, but onely the figure changed, and the vanity purged out. The comming of the Iudge ſhall be ſudden; the ſignes of the comming many: The particular day and time not knowne, nor to be inquired; But the day wherein this ſhal be, ſhall be the laſt day. 2 Pet. 3. 7, 10. Rom. 8. 21. 1 Cor. 7 31.

Vſe 1. This is a ſingular comfort to the Elect, that there ſhall be a day wherein they ſhall have righteous judgement; though here they be deſpiſed and condemned before men; Then alſo ſhall appeare, to the confuſion of the wicked, their labour hath not been in vaine. And certainely, what can be more comfortable, than to be judged by him, who is our Advocate, and hath redeemed us by his blood? Let us therefore lift up our heads, with truſt in him, becauſe our redemption draweth neere; Let us love, looke for, and haſte to his appearing, ſaying, and praying with the Church; *Come Lord Ieſus, come quickly.* Rev. 22. 20.

Vſe 2. This is a terrible and blacke day to the wicked, who have not repented, for they muſt appeare before the tribunall ſeat of *Ieſus Chriſt*, there to anſwer for all their ſinnes, even ſuch which the eye of man could never diſcerne: All ſhall be laid open then, and they ſhall ſmart for all

all. Knowing the terrour of this day, we ſhould be perſwaded. Surely, whom the remembrance of that day, of that fire, and of that wrath, which ſhall be throwne upon the wicked, will not move, nothing will move. The day of *Sodom* was a grievous day, but nothing to this day, which ſhall
2 Theſ. 1. 8. be grievous to drunkards, ſwearers, uſurers, whoremongers, &c. but ſpecially to contemners, and enemies of the Goſpell. If thou have beene ſuch a one, how wilt thou endure the countenance of the Judge, which is even Hee, whoſe Bloud, Word, Sacraments, Ordinances thou haſt deſpiſed, deriding the Profeſſors of his Goſpel? O let not this day take thee unawares; Prevent the wrath which ſhall be then revealed. Then it will be too late to cry for mercy, for that is a time of Judgement. Now is the day of Salvation; if thou beeſt ſenſible of thoſe terrors, and the helliſh torments following, make good uſe of it.

Queſt. But if the Soules of the Elect goe preſently after their death to heaven, and the Soules of the Reprobate to hell, what need a generall Judgement?

Anſwer. *There muſt be a generall Judgement notwithſtanding,*
2 Cor. 5. 10. *both that the juſtneſſe of ſuch particular Judgement may be made more manifeſt to the glory of God, and that the whole man, conſiſting of body and ſoule, may receive the due reward.*

Queſt. Doe you then thinke that the bodies of men ſhall be reſtored at the day of Judgement?

Anſwer. *Yes verily, I beleeve the reſurreſtion*
Acts 14. 15. 1 Cor. 15. 12. &c. *of the body according to the Scriptures.*

Explication. We are firmely to hold the generall reſurrection both of good and bad; for the good ſhall not onely riſe, though they ſhall riſe
Luk. 20. 36. onely to eternall life; in which regard they are ſaid to be the children of the reſurrection. The wicked ſhall alſo riſe, but becauſe they ſhall riſe to receive their full torments, they are not ſo called. Both ſhall riſe, but in a double difference. Firſt, of the efficient cauſe; for the good ſhall riſe by the power of Chriſt their head. The wicked, by the power of Chriſt, as Judge of quicke
Gen. 2. 17. and dead, by the vertue of that Sentence, *In the day thou eateſt thereof, thou ſhalt dye the death.* Secondly, of the end; for the righteous ſhall riſe to glory, the wicked to ſhame and perpetuall contempt.

And note this carefully, that thoſe very bodies, in which both juſt and unjuſt lived here, ſhall
Dan. 12. 2. Iohn 19. 37. Ioh. 5. 28. Mat. 10. 28. 2 Cor. 5. 10. 1 Cor. 15. 53. be raiſed and reſtored, as appeareth by the Scripture; *This corruptible ſhall put on in corruption.* This, that is, The ſame in number, as if he had clapt himſelf on the breaſt. Now though this ſeem unpoſſible to reaſon, yet it is not ſo to our faith; whereby, conſidering the power of God, we know, that he is able to reſtore the body, though burnt to aſhes, devoured by wilde beaſts, or turned to duſt, as he was able to create them, and all the world of nothing in the beginning. And this the juſtice of God requires, namely, that the body which ſinned, ſhould be puniſhed, and not another, and that that body which hath beene tortured here for the profeſſion of his Name, ſhould be crowned with glory at the laſt day.

The bodies ſhall riſe the ſame in ſubſtance; but the bodies of the Juſt ſhall be Immortall, Incorruptible, Spirituall; not in ſubſtance, but in quality or condition; not needing meanes of bodily nourture, nor ſubject to infirmities, but powerfull, firme, ſtrong, and impaſſible, nimble to move as well upwards, as downewards; void of all deformity, and uncomelineſſe; glorious, of perfect ſtature; without the uſe, though not without the difference of Sexe. The bodies of the unjuſt ſhall riſe Immortall alſo, and Incorruptible, but paſſible, to endure the puniſhment inflicted upon them. Mat. 13. 43. Mat. 22. 30. 1 Cor. 15.

The manner of the reſurrection, conceive to be thus; On the laſt day Chriſt ſhall ſuddenly come in the clouds, in that viſible forme in which Mar. 24. 31. 1 Cor. 15. 51. 1 Theſ. 4. 15, 16. He aſcended, and ſhall ſend his Angel with a Tromper, at the ſound whereof, firſt they which are dead ſhall be raiſed, and then thoſe which are living, ſhall be in the twinkling of an Eye changed.

Uſe 1. If in this life only we hope, we were of all men the moſt miſerable; but we looke for a day, when our vile bodies ſhall gloriouſly riſe, and 1 Cor. 15. 19. Phil. 3. 21. be made like the glorious body of our Lord *Jeſus Chriſt*; comfort thy ſelfe againſt thy calamities Iob 19. 25, with this; This upheld *Iob* in the day of his ſore 26, 27. trouble; So in the troubles of the Jewes under Acts 11. 35. *Antiochus Epiphanes*, *Many were wracked and would not be delivered, becauſe they looke for a better Reſurrection.* Let this alſo comfort us againſt the lothſomneſſe of the grave, in as much as though our bodies be laid down for a time in the duſt, they ſhall yet after be reſtored to Life & Glory.

Uſe 2. Remember that even that body which thou haſt uſed as a Weapon and inſtrument, to Lying, Murder, Uncleanneſſe, Theft, Pride, and all manner of unrighteouſneſs, ſhall riſe againe; and as thou haſt done in the ſame, that which thou ſhouldeſt not; ſo ſhalt thou receive in the very ſame, that which thou wouldeſt not; And if thou beeſt a Beleever, remember that that very body of thine which hath been unto thy ſoule an Inſtrument of Righteouſneſſe, and which for righteouſneſſe ſake hath endured Griefe, Smart, or Contempt, &c. as it hath taken part with the Soul in Mortification, and in the affliction, ſo ſhall it alſo partake in the bleſſed conſolation to be revealed in the laſt day.

Queſt. You ſaid that God was the Redeemer and Sanctifier of his Church; Do you not beleeve that the Redemption, Juſtification, and Sanctification, which you have ſpoken of, are univerſal, and belonging to all?

An. *No, I verily beleeve that thoſe graces belong only unto the Church.*

Qu. What is the Church?

Anſw. *By Church, I meane the Holy Catholique* Eph. 5. 25. &c. *Church, which is the whole Company of them which* 1 Cor. 12. 12, *are from everlaſting predeſtinated to Eternall Life, and* 13. *which in time, are called by the Word, and ſanctified by the Blood and Spirit of Jeſus, and this is but one; part whereof is Triumphant in Heaven, and part Militant on Earth.*

Expli. As in our uſuall Creed we are taught to beleeve the Holy Catholique Church to be the Company of Saints, which have Communion or Fellowſhip in the grace of Remiſſion of ſinnes, and Reſurrection to eternall life; So it is manifeſt, that ſuch onely are the Catholique Church, and that ſuch graces are proper and peculiar unto them; As the Scriptures do every where reſtraine theſe benefits to Beleevers onely, and to the Church; To Beleevers, *Iob.* 3. 16. *and* 5, 24. *and* 6. 40, 47. *Act.* 10. 43. *Iob.* 12. 46. *Rom.* 3. 22. *Gal* 3. 22. To the Church, *Mat.* 1. 21. *Iob.*

*Iob.*10.15. *and* 15.13. *and* 17.9,19. Now whereas in divers places, the Scripture speaketh with a generall note, *That Christ dyed for all*, and *that God loved the World*, and such like; Such places must be understood, some of the sufficiency of Christs death for all, not of the Efficacie, which is onely to Beleevers; Some a precept universall, whereby all are commanded to beleeve; Some of the publique Ministry of the Word, whereby grace is offered to all; some collectively, to signifie, that the benefit of Redemption extends it selfe to Gentiles as well as to Jewes; or distributively, signifying that some of all Nations, Conditions, Ages, Sexes, have that benefit; not that every singular of all kindes, but the kindes of all singulars, are made partakers thereof. So then,
Rom.11.7. not the world, that is, not every man and woman in the world, have interest in the blessing of Christ, but onely the elect of God.

This Church is called Holy, partly, because it is cloathed with the Righteousnesse of Christ imputed, and partly, because it is governed by the Spirit of Christ, by the which every member thereof is quickned, and made able in some measure, in truth, to hate sinne, and to love, and follow that which is good: It is called Catholique, that is, Universall; because all the Saints and Elect of all times and places, do belong
Ephe.4.3. unto it as to one Body; And that we professe to be One, because there is one Head, which is Christ, one Body, one Spirit, one Faith, one Hope, one Love, &c. Part whereof is now in Heaven triumphing, which are the souls of the Saints departed; and part fighting and militant here on earth, in the Spirituall warfare, against the world, the flesh, and the Devill.

Use. 1. All happy-making promises are made onely to the Church; All shall not be saved; labour to be of the number, whose are the promises, if thou wouldst be saved.

Use. 2. It is a great comfort, that of all sorts of men, some are of this Church, which is washed with the bloud of Jesus, the Gentile as well as the Iew, the Servant as well as the Master, the Poore as well as the Rich; For there is no respect of per-
Act.10.34.35. sons with God, but in all Nations such as feare him, are accepted, be they one or other. As God respects none for their riches or great place; so he rejects none because they are poor and base, Indeed in this world the poore have the least part, but in Christs benefits, the Begger (beleeving) hath as large and good right as the King; For
Iohn 18.36. Iam.2.5. we are Citizens of a kingdome which is not of this world; God is not onely the God of the Mountaines, but of the Vallies also; And the Spirit bloweth where it listeth; yea, many times God breatheth Life and Grace on a poore contemptible wretch (as the world accounts) as on *Lazarus*, and passeth by such as go in velvet coats, as *Dives*. Remember, Christ is not thine, because thou art rich, or great, or beautifull, but because thou beleevest. It is faith makes the poor Begger as rich in Christ, as thy selfe: for God hath chosen the poore also, to make them rich in Faith, and partakers of his kingdome. Art thou rich? despise not the Begger or poorest beleever, who, if thou beleevest not, is better than thy self; and though in the things of this life (according to Gods Ordinance) thou hast the start of him, yet in Christ he is thy equall; for in Christ there
Col.3.11. is neither Circumcision, nor Uncircumcision, bond, nor free, &c. Art thou rich? Labour to be rich in faith, rather than in gold; for thou and thy money may perish, but by faith thou shalt be saved. Art thou poore? Comfort thy selfe; Thou hast a right in a heavenly inheritance, where thou shalt equally share with the greatest King; and let it provoke thee to so much the more care to please him in all things, who hath chosen thee so base, and called thee so unworthy.

Use 3. The Church of Christ is a holy Church. Marke then, If thou beest not Holy in heart and affections, in life and conversation, but a prophane wretch, thou art also a damned wretch; but if thou so continuest, thou art no part of this Church, for Christ hath chosen us, that we should be holy, and he hath called us with a holy-
Eph.1.4. making calling. Examine therefore thy selfe. 2Tim.1.9. The Church, by *Salomon*, is called a Garden Can.4.12,13 enclosed, full of the sweetest Flowers and Plants; Now if thou beest a Blasphemer, a Lyar, a Backbiter, &c. If these be the flowers which grow in thy Garden, thou art the Devills dung-hill, thou art none of the Church. The Church is called a Dove undefiled; If thou be filthy, uncleane, a Fornicator, a Strumpet, an Usurer, an Oppressor, Covetous, Cruell, Unmercifull, &c. thou maist be a member of the Kite, Vulture, or ravenous Cormorant, but not of Christs spotlesse Dove, which is the Church. The Church is the Body of Christ; If thou beest a Drunkard, Ryotous, a breaker of the Sabbath, a contemner of Religion, and such as doe professe it, &c. thou art a limbe of the Devill, not a member of Christ, unlesse thou wouldest make the Body of Christ a monstrous body, like the Image of *Nabuchodonosor*, which was part of Gold and Silver, part of Iron and clay. Remember then Christ is the head of his Church; if thou receivest not grace from him to Sanctification, thou art none of his. Christ is the king of his Church, out of the Church the Devill raignes; If thou obeyest not Christ but the Devill, how art thou then Christs? Nay, how art thou not the Devills?

Question. You said that the Church is a company of such which are predestinated to eternall Life; What meane you by Predestination?

Answer. *By predestination of men, I mean the eternall purpose of God concerning Man-kind fallen and corrupted, whereby, for the setting forth of his glory, he appointed some to salvation, with the meanes whereby they should obtaine the same, which is called Election; and some to damnation, which is called Rebropation*, Rom.9. throughout the Chapter. 1 The.5.9.

Qu. What is Election?

An. *Election is the most free and eternall Counsell of God, whereby he chooseth some, which were fallen in* Adam, *and predestinateth them to grace and glory by Iesus Christ.* Luk.10.20, Rom.8.30. & 9.11.&.12, 5.

Qu. What is reprobation?

An. *It is the most free Counsell of God, whereby he determined, not to chuse, but to passe by some, falne in* Adam, *and to leave them in their guiltinesse and corruption, and in the end to condemne them for their sins.* Rom.9.11 12, 2 Pet.2. Iude 4.

Question. Doe you thinke that men were ordained to life or death before they were born? Rom.6.11.

An. *Yes verily that I do.*

Quest.

Queſti. Doth not this bring in a neglect of all goodneſſe, and make for them which ſay, If I be predeſtinated to life, I ſhall be ſaved, whatſoever I doe; If to death, I ſhall be damned in like manner: therefore I will live as I liſt?

Anſ. *God forbid; For we teach that men are not onely predeſtinated to the end, but alſo to the meanes. They which are ordained to life, being alſo ordained to Grace, whereby they obtain it; and they that are ordained to death, being alſo ordained to bee left in their corruption, that they may be damned.*

Eph.1.14.

Expli. That there is Predeſtination, which is an ordaining of a thing to this, or that, before it be extant, appeares in the doctrine of the providence of God. And that it is to be referred to men in the two branches of it, Election and Reprobation, is manifeſt in the anſwers. To deny it, were to deny that wiſdome in God, which wee attribute to wiſe men, who thinke of nothing, but to ſome ends, which they have before propounded in themſelves. Much more doth God determine aforehand, what he will doe, and why; appointing every thing the fit uſe to which it ſhall ſerve, and the certaine end to which it ſhall attain, with the meanes leading thereto.

This doctrine is to be taught in the Church ſoberly and diſcreetly, according (not to the curious inventions of men) to the Scripture, in as much as the wiſdome of God hath revealed it, and then we are bound to take knowledge of it: And becauſe it is the very foundation and groundworke of all our certainty, and aſſurance in Chriſt, concerning heavenly things.

Deut.29.29.

The order of Predeſtination I take to be this. Firſt, that God firſt purpoſeth his own glory, which is the utmoſt end of all things, then for the effecting hereof, that he purpoſeth to create the world; and in it man, whom he purpoſeth to create perfect, but mutable; to ſuffer him to fall, and all Man-kind in him; and then out of Man-kind faln, to chuſe ſome in Jeſus Chriſt, to manifeſt the glory of his mercy in them, and not to chuſe the reſt, but to leave them in their guiltineſſe and corruption, to manifeſt in them the glory of his juſtice: For as it is Mercy to be elected in Chriſt, and ſo ſaved; So it is juſtice to be reprobated and forſaken. Here remember, that though we cannot ſpeake, write, or conceive of the will of God herein, but by ſetting downe one thing after another; yet there is no ſuch thing in God; but after an incomprehenſible manner, he doth will all theſe things at once.

Wee ſay that Election and Reprobation are the free Counſell and Purpoſe of God, &c. Becauſe we are ſtedfaſtly to acknowledge, that the Will of God is the firſt and principall moving cauſe of all things. For nothing can be, but God willing it to be, either by effecting it, or ſuffering it.

I make the Subject of Predeſtination in Election and Reprobation, to be Mankind fallen and corrupted. Which I ſuppoſe, in the uttermoſt of my weake underſtanding, to be the ſafeſt and plaineſt way in this intricate and weighty Point. Which mine opinion I will be bold to ſet downe; and to prove, as briefly, and plainely, as I can, willingly, and with all due reſpect, ſubmitting my ſelfe in this, and in all the reſt, to the cenſure and judgement of the learned, according to the Scriptures. I conceive then that in Nature, firſt God willeth a thing to be, before hee ordaineth it to this or that end; I doe not ſay that a thing muſt be extant before God determine of it, but that God willeth it to be extant, elſe Gods decree ſhould be of nothing, in as much as till God will it, there is not, nor can be any thing. Then I would argue thus; When God conſidered Man-kinde in Election or Reprobation, hee conſidered him, either ſtanding in his created perfection, or falne from it; not ſtanding, therefore falne.

The ſecond propoſition, that God conſidered not man ſtanding, is proved by the whole tenor of the Scriptures, wherein God promiſeth to ſuch as ſtand, ſo long as they ſtand, the continuance of his favour, and therefore not to forſake them: Now ſo to promiſe, and yet while they ſtand, to decree to forſake them, and that to damnation, I ſee no waies to reconcile, and to ſave the honour of the Truth of God. If any ſhall ſay, that ſuch promiſes are made onely to ſuch as are called; I flatly deny it: In as much as unto *Adam* ſtanding in his Integrity, ſuch promiſe was made, inclu-ſively in the prohibition, *Gen.* 2. 17. according to the nature of all Commandements, The prohibition or Negative including the precept or Affirmative; and the threatning againſt the ſinne, including the promiſe to the obedience; and contrarily. If the abſolute Soveraignty and power of God be pleaded, I anſwer; That the argument followeth not from the power of God, unleſſe they can ſhew the revealed will of God for it in his Word; which I am perſwaded is impoſſible to be done, though they ſhould be ſuffered to inſtance in their owne concluſion. I doe acknowledge an infinite power in God to doe what he will; and an infinite Right and Authority to bring that power into act: But ſuch a power or right, which impeacheth or fighteth with any other of the Attributes of God, is not to be granted.

Gen.2.17.

If you aske whether, when God hath made man perfect, he might not out of his abſolute Right have brought him to nothing? I anſwer, Yes; Even as the Potter hath power to daſh in peeces the veſſell which he hath framed. But if you aske me, whether, when God hath made man perfect, he hath not power out of an abſolute conceived right, to reprobate him, hate him, and to ordaine him to damnation while hee ſtandeth in his uprightneſſe? Firſt, I admoniſh my ſelfe and others, not to preſume to underſtand above that which is meet to underſtand, but to underſtand according to ſobriety; and to remember that ſecret things belong to God, and things revealed, to us. Secondly, I anſwer, that as it is great preſumption for the Creature, to determine the Right of the Creator; ſo it is no leſſe boldneſſe, to aſcribe a right or power unto him not agreeable to his revealed will. And therefore I affirme, that unleſſe it were to be ſhewed, that God hath revealed that hee will uſe ſuch an abſolute right, that it is not to be affirmed nor inquired.

Rom.12. 3. Deut.29.29.

Further, againſt the pure Maſſe, or man ſtanding in his goodneſſe, it may thus be declared. Firſt, it is undeniable, that the utmoſt end of Predeſtination is the glory of God in the manifeſtation of his mercy in Election, and in the manifeſtation of his juſtice in Reprobation. Secondly, it is certaine, That the end moveth the Effici-

Efficient or Agent; and that ſo far forth as it moveth, it ſelfe is in the kinde and nature of an Efficient cauſe. From hence it evidently followeth, that Election is an act of Gods Mercy, and Reprobation an act of his Iuſtice, which is never without deſert, as the other excludeth deſert. So that as it is Mercy, not onely that they which are elected are ſaved, but alſo that they which are ſaved, were elected: ſo it is Iuſtice, not onely that they which are reprobated are damned, but alſo that they which are damned, were reprobated.

Beſides, if God conſidered man ſtanding, then the forſaking of *Adam* is the firſt act of Reprobation, which cannot be, becauſe then the Elect ſhould be reprobated, becauſe they were all forſaken in *Adam*. Therefore when God conſidered man-kind in election, and reprobation, he conſidered them not ſtanding. And thus much for the proofe of the ſecond Propoſition; now we will prove the firſt, maintaining the corrupted Maſſe, and not the naked, to be the ſubject of predeſtination.

The firſt Propoſition was, that in Election and Reprobation, God conſidered man either ſtanding in his created perfection, or fallen from it. The truth of this is grounded upon the Rule before mentioned, namely, that God willeth a thing to be, before he ordaine it to this or that particular end; Even as every object is before the act which is about the ſame: But man never was but in an eſtate of holineſſe or ſinne; therefore in one of thoſe eſtates to be conſidered. They therefore which deny this Propoſition, holding the naked Maſſe, muſt prove that there was ſuch an eſtate of Man; which I am ſure is impoſſible. I would not therefore affirme that the naked Maſſe is the ſubject of Predeſtination; or that God paſſed by men onely as they were men, and not as they were corrupt.

Farther, it may be thus argued againſt the Naked Maſſe. The ſubject of Gods Predeſtination is not a meer Notion; But the Naked Maſſe is a meere Notion; *Ergo* the Naked Maſſe is not the ſubject of Gods Predeſtination. I know it is poſſible for us to abſtract Man from his goodneſſe, or ill qualities; but it is only in conceit; but that God predeſtinated a conceit of Men, or Notions only of Men, I think was never yet affirmed.

Beſides, it is agreed on all ſides, that the firſt act in Reprobation, is a purpoſe to paſſe by, or to forſake. From hence I would thus reaſon; In the execution of the Decree man is paſſed by as he is corrupted: Therefore (for the agreement of the Decree and the execution thereof) when God did Decree to paſſe by men, he ſo conſidered them. If any ſhall affirme, againſt the firſt part of this Argument, that the firſt act of Reprobation in the execution of the Decree, is the forſaking of *Adam* in his integrity, and the permiſſion of the fall; I anſwer, that it cannot hold; Becauſe that this paſſing by, or denying of grace, is ſpoken in relation to ſome grace that is beſtowed on the Elect, in which reſpect the Reprobate are paſſed by. But there is no grace oppoſite to the permiſſion of the fall beſtowed upon the Elect. Therefore the permiſſion of the fall, is not the juſt act in Reprobation; but it invincibly followes hereby that the Decree of the permiſſion of the fall, is in order of nature before the Decree of Election and Reprobation.

Moreover, Saint *Paul* ſaith, *In whom* (that is Chriſt) *he hath choſen us*; that is, ſaith *M. Beza*, he hath purpoſed to chuſe. From hence I thus diſpute: The conſideration of ſinne in the Divine underſtanding, is before the conſideration of Chriſt to be our Mediatour and Head. But the conſideration of the predeſtination of man, is not before the predeſtination of Chriſt: Therefore the conſideration of the predeſtination of man, is not before the conſideration of ſinne. The propoſition is plaine, becauſe Chriſt was appointed for the taking away of ſinne. And as (a) *M. Beza* excellently ſaith in the place before quoted, It is neceſſary that the ordination of the remedy, ſhould be after the conſideration of the diſeaſe. The Aſſumption or Minor is manifeſted by this Scripture, That when God purpoſed to Elect us, he purpoſed to Elect us in him; not out of him; Making Chriſt not onely the foundation of the execution of the Decree of Election, but of the very making of it. And it is the opinion of (*) *Polanus*, that Chriſt was elected to be our Head, before wee were elected at all. And to this effect Maſter *Calvine* ſeemeth to me to expound the place of *Paul* to the *Epheſians*. When *Paul* (* ſaith he) teacheth that we are Elected in Chriſt before the foundation of the World, he taketh away all reſpect of our worthineſſe; and it is as if he had ſaid, Becauſe in the whole ſeed of *Adam* the heavenly Father found nothing worthy of his Election, he turned his eyes upon his Chriſt, that he might chuſe as members out of his body, thoſe whom hee would take into the fellowſhip of life.

Again, it is mercy to be Elected. But Mercy preſuppoſeth Miſery. And ſo (*) Maſter *Beza* ſaith, Mercy ſheweth that the miſerable were elected. And ſo is the ſignification of the words in Greek uſed in that place of the *Romans* which are tranſlated, *ſhewing mercy, and having compaſſion* *.

Alſo thus, Reprobation is an act of Gods juſtice. But without the conſideration of ſinne there is no act of juſtice. Therefore without the conſideration of ſinne, there is no Reprobation. If any ſhall diſtinguiſh of Gods juſtice, that it allwaies ſignifieth not his diſtributive juſtice, but ſometime the univerſall Rectitude of his Nature: I anſwer; that ſo it cannot bee underſtood here; for then wee might ſay it were juſtice to be elected, which the Scripture ſaith not. And it is a juſtice oppoſite to mercy, but in a generall ſenſe it includeth mercy alſo.

Or thus, the Decree of Reprobation is a Decree penally to forſake. But without the conſideration of ſinne, no man is penally forſaken. Therefore without the conſideration of ſinne, there is no Reprobation. Of the ſecond propoſition there is no doubt; and the firſt is grounded upon a diſtinction received, and acknowledged on all ſides, which is, that deſertion is either of triall or puniſhment, a third is not found; But Reprobation is not a deſertion of triall, for thus are the Elected alſo forſaken. Therefore it is a forſaking of puniſhment. Of which is the Rule; They which are forſaken of God, doe firſt forſake God.

And if teſtimonies of learned men were in this caſe, either to be numbred or pondred, the opinion of the corrupted Maſſe muſt needs bee the truth. For firſt *Auguſtine* ſeemeth directly to have

(a) Bez. Ann. in Eph. 1. 4. *Nec eſſe eſt ut remedii ordinatio ſit morbi conſideratione poſterior.*

(*) Amandus Polanus in Analy. Mal. c. 1. v. 2. *Si in bello de Pred. Electio (inquit) eſt 1. Chriſti. 2. unitorum Chriſto, & Paulo poſt, Caput dari oportuit prædeſtinandum ad ſalutem; in cujus ordine, perfectione, & virtute, prædeſtinandi conſtiterent.*

(*) Calvin inſtit. li 3. c. 2. §. 1. *Paulus cum docet nos in Chriſto electos, &c. prænde eſt ac ſi diceret: Quoniam in univerſo Adæ ſemine, &c. in Chriſtum ſuum oculos verſaſſe, ut tanquam ex ejus corpore membra eligeret, quos in vitæ conſortium ſumpturus erat.*

Rom. 9. 15, 16.

(*) Bez. Ann. in c. 9. ad Rom. v. 15. *Miſericordia miſeros electos fuiſſe oſtendit.*

(*) Εἰλεοῦσθαι.

have been of this minde : who comparing mankinde in Election and Reprobation to two debtors, inferreth this, that (*) All mankinde is a Maſſe of ſinne, indebted to the Divine juſtice: which Debt whether it be exacted or pardoned, there is no iniquity. And in another place; Out of the ſame whole Maſſe damned originally, God as a Potter hath made one veſſel to honour, another to diſhonour, And again; the whole Maſſe oweth puniſhment ; ſo that if damnation ſhould be rendred to all, it ſhould not unjuſtly be rendred : which clauſe, if God hath elected before conſideration of the fall, cannot ſtand : for it is juſtice with God to ſave them which he once hath elected ; and therefore it could not be but unjuſtly done, in regard of his promiſe, if they ſhould be damned.

(*) Aug. lib. 1. ad Sim. q. 2. *Vniverſum genus humanum, una quaſi maſſa peccati, ſupplicium debent divinæ juſtitiæ, quod ſive exigatur, ſive donetur, nulla eſt iniquitas.* Idem de Civ. De. l. 15. c. 1. *Ex eadem maſſa tota damnata originaliter Deus quosdam ſignis fecit aliud vas ad honorem, aliud ad contumeliam.* Idem lib. de natura & gratia.

(*) *Vniverſa maſſa pœnas debet, & ſi omnibus damnationis ſupplicium redderetur, non injuſte procul dubio redderetur.* Greg. com. in 1 Reg. 4.

(*) Angel. in 1 Reg. 8.

(*) Calv. Inſt. l. 3. c. 23. ſect 8

(*) *Quianov indignos fuiſſe, certum eſt qui in eam ſortem prædeſtinarentur, juſtiſſimum quoque eſſe interitum, quem ex prad. ſubeunt, aque certum eſt.* Pet. Mar. com. in Rom. 9.

(*) *Gregory*, cited by *M. Perkins* in his Treatiſe of Predeſtination, ſaith; that God being a juſt Creator unto all, after an admirable manner hath fore-elected ſome, and forſaken others in their corruptions.

(*) *Angelome* alſo affirmeth ; That Chriſt by his ſecret diſpenſation hath out of an unfaithfull people, predeſtinated ſome to everlaſting liberty, quickning them of his free mercy, and damned others in everlaſting death, in leaving them by his hidden judgement in their wickedneſſe.

(*) *Calvin* that thrice reverend Man, to this purpoſe plainely concludeth, that the perdition which the wicked doe undergo, through predeſtination, is moſt juſt, becauſe they are not unworthy to be predeſtinated to that condition.

(*) *Peter Martyr* upon the ninth to the *Romans*, is directly of this minde, and ſo expoundeth and applieth S. *Auguſtine*.

(c) Gaſ. Oleviani notæ in Epiſtolam ad Rom. additæ, Theod. Bez. in v. 11 c. 9. *Electio eſt æternum Dei decretum, quo propoſuit certos quoſdam homines, ſuo tempore producles, & opera Diaboli, in peccatum & mortem ita cumulis voluntate libera, lapſos liberare, &c.*

(c) *Olevian* witneſſeth the ſame, in his diſiniition of Election. Election (ſaith he) is the eternall and immutable Decree of God, whereby hee propounded freely to deliver from ſinne certaine men, in their time brought forth and fallen, and thoſe being ſeparated from the filthy ſinke of the reſt, to ingraffe into Chriſt, &c.

(d) Rod. Gual. Archeryp. Hom. in Epiſt ad Rom. c. 9. in v. 10, 11, 13, 13. *Hoc ita oportuit fieri, ut Dei decretum ratum maneret, cujus non alia cauſa aſſignari poteſt, quam libera Dei voluntas, qui ex perdita humani generis Maſſa ſuos eligere voluit, & eoſdem efficaciter vocare, &c.*

(d) *Gualter* alſo ſpeaking of the election of *Jacob* ; It muſt be ſo (ſaith he) that the Decree of God may remaine firme, of the which no other cauſe can be rendred, then the free will of God, who out of the loſt maſſe of mankind, would chuſe his, and them effectually call.

(e) Pareus comment. in Epiſtol. ad Rom. 9. & Deanr. Collegior. Theolog. col. 1. diſp. 10.

Pareus moſt ſtrangely avoucheth in divers places, that the corrupted Maſſe is the ſubject of Predeſtination, as the learned well know : one place ſhall ſerve for many.

There are two acts (ſaith he (*e*) of the divine good pleaſure of election, both of them poſitive and meerly of good will : The firſt, of having mercy upon ſome out of the Maſſe of Perdition : The ſecond, of directing them to eternall Life in Chriſt. For the object of Election was the damnable maſſe of mankind, in the which that God might attaine the end which he propounded, namely, the glory of his mercy and juſtice, he decreed this way and order of meanes ; firſt, to make man according to his Image ; ſecondly, to ſuffer man ſo made, to be tempted, and to fall into ſinne and death ; and then mercifully to chuſe ſome out of man-kind ſo fallen, whom by infallible meanes hee might bring to eternall life ; the reſt being left in perdition, and juſtly damned for their ſins.

& col. 2. diſp. 14. & col. 6. & col. 7. diſp. 6. & col. 9. diſp. 3. ubi hæc verba. *Actus divinus huius beneplaciti, ſimpla electionis, quaſi duo ſint : uterque poſitivus & mere inhærens 1. aliquorum ex maſſa perditionis miſerandi 2. Eosdem ad vitam æternam in Chriſto dirigendi. Electionis quippe objectum erat damnabilis maſſa humani generis, in quo Deus ut finem propoſitum (miſericordiæ & juſtitiæ gloriam) conſequeretur hanc viam & ordinem medium decrevit : ut initio hominem conderet ad imaginem ſuam : condignam permitteret tentari & labi in peccatum & mortem, ex lapſu ejus eve humano aliquos miſericorditer eligeret, quos per media infallibilia, ad ſalutem æternam dirigeret, reliquis in perditione relictis, & juſte propter peccata damnatis.*

* Bucanus loc. cum lo. 36. de prædeſt. qu. 15. & 34. etiam qu. 20. Ubi hæc verba: *Electio eſt mandatorum & impiorum in conſilio Dei, elegit enim ut ſimus ſancti & inculpati.* Eph. 1. 4 *Cum autem elegerit ante mundi conſtitutionem, efficetur Deum omnes homines ſuimet ante oculos ſibi propoſuiſſe, & quatenus futuri erant impii & maledicti, eos etiam ita conſideraſſe, at quo ita quoſdam ex hominum communi maſſa & collvii, eoſque gratis, pro beneplacita voluntatis ſuæ elegiſſe, aliis in peccato & maledictione relictis.*

Bucanus is very direct for the corrupted Maſſe, (*)in his diſinitions of Election and Rebrobation ; and alſo where he hath theſe words ; Election (ſaith he) is of them which are uncleane and wicked in the ſight of God ; for he choſe us, *that we ſhould be holy and blameleſſe. Eph.* 1. 4. And ſeeing that he choſe us before the making of the world ; it muſt needs be that God ſet before him all men which were to be, and conſidered them as they were to be wicked and curſed; and that ſo he choſe ſome out of the common Maſſe and ſink of men, freely for the good pleaſure of his will, leaving the reſt in ſinne, and under the curſe.

* *Tilenus* is alſo wholy this way, who ſheweth this to be the order of predeſtination ; namely, that God firſt purpoſed the manifeſtation of his glory ; and then appointed to bring the ſame to paſſe by the election and rejection of Angels, and men, made at firſt according to Gods Image, and afterwards falling from the ſame. Alſo he directly affirmeth, that while God reprobateth the reprobate, he conſidereth them as even then corrupt. Whereas in the ſame diſputation he maketh the creation of man according to the Image of God, and the fall &c. to be meanes, whereby God bringeth to paſſe his counſell of Predeſtination. And therefore that the purpoſe or decree of Predeſtination, is before the decree of the creation and of the fall. The anſwer is ready, namely, that the meanes are to be diſtinguiſhed ; ſome are meanes of preparation, of which ſort are the creation and fall; ſome of execution, of which ſort are the reſt by him there ſet down.

(*) Tilenus Syntagm. diſ Theolog. Ecclenſ. par. 1. diſ. 19 Theſ. 2. *Deus propoſuit ſibi primum gloriam ſuam illuſtrare: Deinde conſtituiſſe Angelorum & hominum ſilicet ad imaginem ſuam conditorum, ſed ex hoc faſtigio pro lapſorum ordine, & rectione id poſtiſſimum effecto.* Et Theſ. 11. Ejuſdem Diſ. *Reprobos, dum reprobat, ut iam corruptos, conſiderat.* Plura etiam ibidem vide in eandem ſententiam.

Doctor *Willet*, a learned man of our owne Country, after a great deale of paines in ſearching into this point, having before publiſhed his opinion otherwiſe, doth at the laſt reſt in this of the corrupted maſſe, as the moſt ſafe to anſwer all objections of adverſaries, and as the undoubted truth.

D. *Willet* in his Hex. upon the Epiſtle the Rom. c. 9. Rom. 9. 11. Rom 9. 15, 16, 17, 18. Ecc. Ann. in Ep. ad. Rom. 9. & 15. *Si quis roget cur hos potius quam illos amori ſuo dignatus ſit, revocet hic Pauli ad ipſius voluntatem, &c.* Rom. 8. 29, 31.

I could alſo allege *Polanus*, and *Kickerman*, with others, but theſe witneſſes are ſufficient. Now whereas ſome object that *Jacob* and *Eſau* were predeſtinated before they had done either good or evill, and that the originall ſin, and ſo the fall to be excluded:

I anſwer, denying the conſequence; Becauſe in that place the Apoſtle dealeth onely againſt Workes which ſhould be done after they were borne, which the Jewes ſtood much upon, as the very words themſelves, and the conſent of all Interpreters do declare.

Some object, that *Paul* attributeth Election and Reprobation, to the will of God onely; and ſo they conclude that ſinne is not the cauſe of the decree.

Firſt, I deſire that it may be obſerved, that properly in that place *Paul* rendereth a reaſon, not of Election and Rebrobation, ſimply conſidered, and ſeverally, but relatively, as namely, why *Eſau* ſhould be rather rejected then *Jacob*, ſeeing both are of a like condition; and ſo Maſter *Beza* expoundeth, though I deny not but by good conſequence the other alſo may thence be evinced.

Secondly, I willingly grant all, for though I hold the corrupted Maſſe to be the ſubject or object of Predeſtination; yet I alſo hold that the corruption is not the cauſe of the decree.

And here it is to be noted, that whereas in the writtings of many learned men, treating of this point, theſe phraſes are often uſed, that God elected and reprobated, without any reſpect of ſinne; that ſuch manner of ſpeaking may conveniently be thus interpreted, namely, of the reſpect of actuall ſin, as *Pauls* meaning is in the 9. to the *Rom.* or in reſpect of ſinne actuall or originall, to be the cauſe of the decree.

Further, ſome thinke that PAVLS attributing reprobation to the abſolute power of God, convicteth our aſſertion of that corrupted Maſſe. To them I anſwer; Firſt, that I acknowledge God to have an abſolute power over his creature, to do with it what he will, as I have before declared.

Secondly, that this opinion is ſo farre from diminiſhing it, that it doth more illuſtrate the ſame. For it is more to decree the ſalvation of ſome that deſerve in themſelves to be damned, than to decree the ſalvation of them that deſerve nothing at all.

Thirdly, the Text nothing convicteth my opinion; The meaning whereof is briefly this: The Apoſtle had before ſhewed, that *God hath mercy on whom he will, and whom he will he hardeneth, verſe* 18. Hence the reprobates ſay, If this be ſo, why are we then reproved? And why doth God complaine of us for breaking his will? If hee would have given us grace, we alſo would have beleeved, *verſe* 19. To this Saint *Paul* anſwereth. Firſt, by a ſevere reproofe, 20. Secondly, by a juſt argument from the power of God, *verſe* 21. Where the Apoſtle amplifieth the power, that is, the right and authority of God, by a ſimilitude taken from the Potter; wherein is a compariſon from the leſſe to the greater, thus; If the Potter have power of the naked lumpe, to make a veſſell to honour or diſhonour, as he pleaſeth; ſhall not God much more have power of a corrupted lumpe to make veſſells of wrath.

Whereas therefore Maſter *Beza* and ſome other are flat contrary to this my opinion and Expoſition; I doe confeſſe, that I never without trembling diſſent from that and other worthy Men; neither durſt I in this, but that many evident reaſons ſwayed me unto it, beſides the cloud of learned men bearing witneſſe thereunto.

And becauſe no man is free from errour, I hope it ſhall be no imputation to me, to cleave rather to the truth, than to the authority onely of men, though never ſo learned.

I doe willingly reverence that moſt worthy man, and I humbly thank God that ever I ſaw his workes; but I doe think that to have befallen him in this matter, which befell ſome of the Fathers in ſome matters in their times. For before the Pelagian hereſie, when the Fathers had to doe with the Manichees, (which could not diſtinguiſh between the ſubſtance and Nature in Man which is good, and the worke of God; and betweene the ſinfulneſſe therof by the tranſgreſſion of *Adam*;) they ſpake the leſſe warily, and delivered ſome things in the commendation of Mans nature which were not ſound as the learned know.

Even ſo Ma. *Beza*, and other worthy men, very earneſtly having to doe againſt ſuch Sophiſters, which hold foreſeen faith and infidelity to be the cauſes of Election and Reprobation, are carried to the defence of the naked or pure Maſſe, becauſe thoſe opinions might ſeem the more ſtrongly to confute that error. So that even as hee who goeth about to right a young Plant that groweth wrong, doth many times, by oftenbending, make it grow wrong on the other ſide, as *Baſile* ſaith) ſo I judge it to have falne out (herein. Now whereas Maſter *Beza*, and ſome other learned men from him, expound the Potters lumpe, of the unformed and naked lumpe of mankind, it can no wayes agree. For firſt, the Potters Maſſe or lumpe, though naked, is a thing really extant, and being by it ſelfe, though it never receive any further informing, and though the Potter make never a Pot of it: But the naked maſſe of mankind, is not a thing really extant; but only in imagination. Therefore the drift of the Apoſtle is not ſo to compare the ſame.

Secondly, if the Potters lump ſhould ſignifie the naked lumpe of mankind, then it ſhould follow by the ſimilitude that God of the naked lump, did make ſome good and ſome bad; when we know that out of that conceived lump all were at the firſt made good in *Adam*. But if you underſtand it of the corrupted maſſe, it ſweetly holdeth, that as the Potter out of the ſame lumpe of clay maketh one veſſell to honour, another to diſhonour, ſo God out of the ſame lumpe fallen, maketh ſome (in themſelves corrupt) veſſels of honour, and appointeth ſome to diſhonour.

And thus expoundeth *Pareus*, in his commentary upon the place, affirming farther, that the Expoſition of the naked maſſe is too curious and not ſound; and that it is better a great deal to underſtand it of the corrupted.

Peter Martyr alſo noteth, that where mankind is compared to the Potters clay, it alwayes noteth his abject and miſerable eſtate, and ſo alſo he moſt excellently applieth the ſimilitude of the Potters clay which is brought by the Apoſtle. The matter (ſaith hee) which the Potter uſeth, is ſo baſe and abject, that if any beautifull veſſell be faſhioned thereof, which is deſtinated to an honorable uſe, it is to be attributed to the induſtry and

Pareus in explic. dubij 19. 9. ca. ad Rom. Aliqui in ſententia materiam non arripiunt: ſed hoc nimium ſubtile eſt nequam ſolidum. Multo ſimplicius eſt, maſſam hanc de naturæ corruptæ accipere.

Pet. Mart. Comment. in Epiſt. ad Rom. cap. 9. ver. 21. propè finem.

and Art of the Potter. But if of the ſame clay baſer veſſels be made, the ſtuffe or matter cannot complaine of wrong; for the very nature of it is moſt abject, &c. But if a Goldſmith ſhould out of gold frame or faſhion a veſſell to diſhonourable uſe, he might worthily be accuſed for handling ſo precious a matter ſo unworthily.

S. *Paul* therefore conſidered man after ſinne to be made ſo abject and vile, that if by the election of God, he be advanced to the dignity of eternall glory, hee ought to aſcribe it not to the excellency of his nature (which is now moſt miſerable in regard of ſinne) but to the chiefe worker, which is God. But if any in the divine Election be paſſed by, and made a veſſell of wrath, he cannot notwithſtanding accuſe the predeſtination of God, as though he had been caſt down below his deſert. Thus far *Martyr*.

If any againſt this expoſition ſhall object, that God maketh veſſels of wrath, but if the corrupt Maſſe be underſtood, he ſhould finde them made, Firſt, I deny the conſequence; For a man fallen in *Adam*, is then made a veſſell of wrath, when God decreeth his rejecting and punishment. Secondly, I am perſwaded that neither M. *Beza*, (whoſe objection this is) did ever thinke, nor any ſound Divine ever affirme, that God maketh out of the naked lumpe veſſels of wrath, as the Potter out of his lump veſſels of diſhonour.

Bez. anno in Epiſt. ad Ro. cap. 9. v. 21.

And whereas M. *Beza* farther objecteth, that the holding of the corrupted Maſſe injureth the wiſdome, power, and conſtancy of God:

I anſwer; it doth ſo indeed, that if any man ſhould hold, that till *Adam* was fallen in time, God did not decree the election or rejection of men. Which opinion I utterly abhorre, and Maſter *Beza*'s imputation holds onely againſt that, as the learned by looking the place, may eaſily perceive.

Wherefore to hold the corrupted Maſſe, is moſt agreeable to the truth, as being grounded fitly upon the Scriptures, and witneſſed by many moſt learned and judicious Divines, and not needing (as doth the opinion both of the naked and pure Maſſe) any fine and curious diſtinctions to uphold the ſame. Which indeed alſo both beſt ſtoppeth the mouth of Reprobates, and taketh away all reaſoning from them; when they muſt acknowledge that there was matter in them deſerving Reprobation by the fall of *Adam*; and beſt ſetteth forth the rich grace of God to the Elect, the Veſſels of mercy, when they ſhall conſider that there was matter in them alſo deſerving Reprobation.

To conclude, Election and Reprobation may be conſidered either abſolutely as that God Elected or Reprobated theſe; or relatively that hee Elected or Reprobated theſe, and not theſe. If you aske why God elected theſe? I anſwer, that his ſole, will without any the leaſt reſpect in the creature, was the cauſe of it. If you aske why God elected theſe, and not thoſe, as *Jacob*, and not *Eſau*? I anſwer after the ſame manner. If you aske why God reprobateth thoſe rather than theſe? I anſwer as before, that there is no cauſe thereof in the creature, but onely in him, which is his will. If alſo you ſhall aske why God did reprobate theſe? I anſwer, that his will alſo is the only cauſe thereof in this ſenſe, namely, that it was in Gods free power, notwithſtanding ſinne, to elect, or not elect, to reprobate, or not reprobate: For God was not compelled by the ſin he conſidered in man, to reprobate him, for hee might have elected the ſame man in Ieſus Chriſt, if he had pleaſed. And yet this we adde, that in reprobation of theſe, God had reſpect to mans ſinne, (not actuall infidelity or ſinne, but originall) not as a principall efficient, or as a cauſe firſt moving, for God might have not reprobated, if he had ſo pleaſed; but as a cauſe deſerving reprobation, or as a neceſſary condition in the object, without which God will not reprobate any. For neither doth God in time deny his grace to any, but to thoſe who deſerve to bee denied: neither decrees he before time to deny it, but unto ſuch. And whereas ſome will ſay, an univerſall cauſe bringeth forth an univerſall effect: If then ſinne be univerſall, why is not Reprobation? I anſwer, that an univerſall cauſe bringeth forth ſuch effect actually, if it be not hindred by a ſuperiour over-ruling cauſe. And ſo I yeeld, that it is the nature of ſinne to deprive all of grace and glory; and would have this effect upon all man-kind, if God ſhould ſhew no mercy: and the reaſon it hath not, is, becauſe God is pleaſed out of his bottomleſſe mercy to accept of ſome, and to elect them in Chriſt. Rom. 3. 23.

Uſe. 1. Beware of ſearching too far into this deepe, without the light of the Word: The plain way is the ſafeſt, and in aſmuch as the Scripture hath more ſparingly ſpoken of Reprobation than Election, Doe thou labour more to make thy election ſure upon good grounds, than to conceive every quiddity of men concerning Reprobation.

Uſe. 2. If thou findeſt upon good grounds, that thou art elected; for ever acknowledge the rich mercy of God unto thee, who were deepe enough in *Adams* tranſgreſſion to be damned; if God had not of his free love diſcerned thee: therefore let it binde thee to all humility (ſeeing thou haſt received all) and all thankfullneſſe to him that hath ſhewed thee ſuch mercy.

Uſe 3. Beware of that damnable ſpeech of prophane men, who ſay; If I be predeſtinated, and Gods Decree muſt take effect, then I may doe what I will; for if I be appointed to ſalvation, I ſhall be ſaved; and if to damnation, I ſhall bee damned, whatſoever I doe. Which is all one, as if one ſhould ſay, God hath decreed that I ſhall live or die: If he hath appointed life, I ſhall live, though I eate not at all, or though I eat poyſon; if he hath appointed death, it is not eating, or not eating, will ſave me; therefore I will either not eate at all, or I will eat poyſon: than which collection there can be nothing more ſottiſh.

If a man be reprobated, he ſhall certainly bee damned, doe what he can: Tis moſt true. But yet remember, ſuch an one can (nay will) doe nothing, but that which ſhall more and more bring his damnation upon him: For the horrible diſeaſe of ſinne, not being healed by Chriſt (as it is only in the Elect) muſt needs bring forth fruite unto death. Indeed if a Reprobate had power to doe good and to repent, and yet for all that, and doing ſo, he ſhould be damned by the neceſſity of Gods will, there might be ſome colour: but to be reprobate, is to be left in originall ſinne, which is the fountaine of all tranſgreſſions, and the perſons ſo left, are juſtly ſo left, becauſe they are left guilty in *Adam*, and can do no good, unleſſe God did give them new grace,

which he is not bound to doe, and they have deſerved not to receive. Likewiſe, if a man be elected, hee muſt needs bee ſaved, not that God hath elected, to ſave any abſolutely without grace; but whomſoever he hath elected to ſave, he hath elected alſo to believe and repent, that they may be capable thereof. For God did aſwell decree the meanes whereby we ſhould be ſaved, as that we ſhould be ſaved; which meanes are the merit of Chriſt, effectuall calling, Iuſtification, Faith, Repentance, &c, which whoſoever attaineth, may certainly conclude that he is elected, and ſhall be ſaved, as he that wanteth them to the end, may certainly conclude, that he ſhall not be ſaved, & therefore never was elected. Wherefore by the workes of Sanctification, make thy Election ſure, as *Peter* adviſeth thee: And make an end of thy ſalvation with fear and trembling, as *Paul* counſelleth thee.

2 Per. 1. 10. Phil. 2. 12. &c.

Queſt. Are then all which are in the Church of God on earth, predeſtinated to life eternall and effectually ſanctified?

Mat. 13. 24 25

Anſw. *No; onely thoſe are predeſtinated to life, and effectually ſanctified, which are of the inviſible Church: many are in the viſible, which are hypocrites and profane.*

Expli. Are there then two Churches, one which cannot be ſeen, and another viſible, which may be ſeen?

Mat 22. 10.

Anſ. *No, there is but one Church, which in divers reſpects is ſaid to be inviſible or viſible.*

Expli. Whoſoever are of the inviſible Church, are holy; not all that are of the viſible Church: which two termes of viſible and inviſible, are in divers reſpects given to the Church, which is but one; even as if you ſhould ſay, the ſame man to be inviſible, in regard of his ſoule, and viſible, in regard of his Apparell and outward ſhape. Thus the Church on earth is ſaid to be inviſible, in regard of the inward eſſentiall forme, which is ſanctity, which cannot be ſeen with mans eye; or viſible, either in regard of the particular companies profeſſing Chriſt, or in regard of the outward form, which is the miniſtery of the Word and Sacraments, by the which it is viſible, becauſe theſe, being the meanes whereby it is gathered and governed, are viſible.

Mat. 22. 18. Rom. 2 28, 29. & 9. 7.

Heb. 12 14. 1 Iohn 12 19. 2 Tim. 2. 19. Rom. 2, 29.

Vſe 1. Examine how thou ſtandeſt in the viſible Church; for many are called, but few are choſen; and many are in the viſible, which are not of the inviſible, as the lees are in the veſſell, which are not wine, nor of the wine. It is not enough to be in Gods field, unleſſe wee bee good wheat; not enough that we be in the body, unleſſe we be members; For if we be wennes and ſpots, we muſt be purged and ſcowred off: not enough to be in Gods floore, unleſſe wee bee good corne, For he will gather the corne into his barne; but the chaffe he will burne with unquenchable fire; ſo, not enough that thou art among the Saints, unleſſe thou be a Saint. For *Cham* was in the Arke, *Saul* among the Prophets, *Judas* among the Apoſtles, and yet theſe are damned. So thou muſt be baptized, and joyned to the viſible company of the faithfull; yet if thou want the Spirit, which quickens all the true members of Chriſts body, to holineſſe and righteouſneſſe of life, thou art but a withered branch, to bee cut off and caſt into the fire; Looke therefore to thy ſtanding.

Queſt. What call you the inviſible Church?

Anſw. *It is the univerſity of the Elect and Regenerate, which doe at any time or in any place profeſſe, and truly have faith and converſion to God.*

Queſt. What is the viſible Church?

Anſw. *It is a company embracing and enjoying the Miniſtery of the Word and Sacraments, and profeſſing the Goſpell.*

Queſt. What are the true notes of a true viſible Church?

Anſw. *The true, proper, and eſſentiall notes of a true Church, are two, namely, The pure and incorrupt Miniſtery and profeſſion of the Word; and the lawfull Adminiſtration of the Sacraments; to the which ſome adde Diſcipline.*

Mat. 28. 19. Act. 2. 42, 46. Eph. 5. 25, 26.

Explica. Unto thoſe Scriptures in the anſwer, which ſhew that the lawfull uſe of the Word and Sacraments, are the two genuine notes of a true Church; becauſe the Primitive Church is ſo in them deſcribed; you may adde concerning the Word, theſe, *Iohn* 8. 31. and 10. 27. and 14. 23. 1 *Corinth.* 4. 65. *Epheſ.* 2. 20. 1 *Tim.* 3. 15. And of the Sacraments, theſe, 1 *Corinth.* 20. 19. and 12, 13. So that whereſoever there is a company preaching and profeſſing, that Jeſus Chriſt the Sonne of *Mary* is the Sonne of God, Chriſt the Lord, by whom onely and alone they ſeeke to be ſaved, that Company is a true viſible Church, though there be many corruptions in the ſame. *Simon Magus* was by baptiſme received into the viſible Church, for an outward profeſſion of Chriſt in word. And the Corinthians were a true Chriſt, even then when they abounded with groſſe corruptions: as *Paul* denieth not in his Epiſtles written unto them.

Act. 8. 13.

Theſe notes have their degrees; the more pure they are, the more pure is the Church which hath them; the leſſe pure they are, the leſſe pure is a Chuch to be accounted; and where they are not all, or wholly adulterated, there, either is no Church, or a very corrupt one. Now though Diſcipline be allowed, and neceſſarily required to the well-being of a Church; yet a company holding Chriſt, and maintaining the Scriptures, though they ſhould want Diſcipline, are a true, though a defective Church.

It is the duty of the Church, to uſe Diſcipline; but as a wife ceaſeth not to be a true wife, for the neglect of houſhold government, ſo long as ſhe keepeth the marriage oath to her husband unbroken: ſo a Church ceaſeth not to be a true Church for ſome faults, or neglects, ſo long as ſhe acknowledgeth her husband Chriſt, according to the Word.

Vſe. Withdraw not thy ſelfe from the fellowſhip of the Churches of God; and if thou haſt depraved the Church of *England* and ſeparated from it, repent of thy raſh and uncharitable cenſures; Remember what great things God hath done for the Church thou deſpiſeſt; and ſpit not in her face that hath brought thee forth to Chriſt. Remember that God hath alwaies preſerved a ſeed of Chriſt in our Land, ever ſince the firſt converſion thereof from Heatheniſme, which, as a little leaven, lay a long time hid in three peckes of meale, as our Saviour ſpeaketh; till at the laſt, by the hand of a King, it began to ſowre the whole lumpe: And after him, remember how God raiſed up a *Joſias* to finiſh his Fathers beginnings. Afterward, how it was watered with the blood of as famous Martyrs as ever the world ſaw. Then thinke how God miraculouſly

Henry 8. Edward 6.

1 Queen Elizabeth.

lously preserved, and gave a Queene to nurse this Church, labouring, and almost fainting under afflictions; yea such a Queen as he never stablished in the Throne of any Kingdome, since the day of *Adams* Creation. And then consider, how that when we reckoned that all our happinesse had been ended, and expected nothing but dissipation, fire, sword, blood, and the ruine of Church and Commonwealth, even then the Lord, beyond all expectation, sent among us, a most tender Father, our most gracious Soveraign King *JAMES* (of blessed memory,) unmatchable for mildnesse of government, vigilancy, care for the good of all his Subjects, deepenesse of judgement, soundnesse of Religion, and (together with many other blessings, whereby wee were blessed in him) for incomparable learning; having, to the admiration of the world, with his owne Pen, defended and advanced the truth. And if thou standest upon a right constitution, remember that the Replanters of the Gospell here, were Kings and Princes, and not without the Preaching of the Word. Remember that the People of the Land were not converted from Heathenisme by them, as such which had no knowledge of Christ, but from Papisme, under which they had some knowledge of him. Remember, that if the Church were not rightly constituted by *Queene Elizabeth*, neither was it by *King Henry* the eight, and *King Edward* the sixth, and so thou wrongest the ashes of the Martyrs, as if they were not Martyrs of Christ, but of Antichrist. And say, that there was something wanting in the first constitution, cannot God forgive it? Nay, hath he not forgiven it? How darest thou say the contrary? Remember these things, and stay thy tongue from reviling Israel, and thy foote from withdrawing thy selfe from the people of God. If thou wouldest have Discipline, we are not without it, though without that of thy devising. If thou wouldest have the preaching of the Word, we have it, I may boldly say, as soundly and powerfully in all the chiefest Cities and Townes, and in many other places, as any Church in *Europe*, whereby thousands are taught the true knowledge of Jesus Christ, are confirmed in the Faith, and continued in holy obedience, living and dying in most heavenly and certaine assurance of Gods favour and of eternall life. Despise not then that Church, which by the Word and Sacraments, and the Discipline she hath, bringeth forth, nurseth, and bringeth up, even to their seating in the Land of *Canaan*, thousands, and that not once in twenty yeeres extraordinarily, but daily and ordinarily through the great blessing of God, &c.

Quest. Tell mee what is the ministery of the Word and Sacraments you speak of?

1 Cor.12.28. Ephe.4.11. 1 Cor 12.11. Mat.28.19,20 2 Cor.13.9,10 1 Cor.14.34. 1 Tim 3.2. &c. 1 The.2.6,7,8.

Answ. *The Ministery of the Word and Sacraments, is an office ordained by the holy Trinity, the Father, the Sonne, and the Holy Ghost, to be in the Church to the end of the world; whereby men of unblameable conversation, able and apt to teach, being lawfully called, doe administer holy things in publike Prayer, and thanksgiving, dispensing the Word and Sacraments.*

Explic. The ministery of the Word and Sacrament is not an invention of man, but of God himselfe, for the salvation of man most necessary, nor in regard of God, who is able without it, to effect his purpose: but of us, who ordinarily without it cannot be saved, in asmuch as God hath once ordained by the foolishnesse of preaching, to save them which beleeve, called foolishnesse, when indeed it is the wisdome of God, because ignorant and evill men so account it.

1 Tim.3.1. 2 Tim.2.15.24 Rom.10.14. Heb.5.4.5. Mat.28.19. 2 Tim.3. Tit.1.

This calling is either inward or outward. The inward is the good testimony of our hearts, that not through ambition, or covetousnesse, &c. wee seek and accept of such office, but onely through a sincere desire of the feare of God, to edifie and build up Gods Church. And this calling must be in all who would approve their ministery to God. The outward is that which is according to the comely order of the Church, and it is ordinary, or extraordinary. The Ordinary is that calling which by men is administred, according to such a comely order which is agreeable to the Word.

Extraordinary calling is that which is immediately from God, without the ministery of man before spoken of, as the calling of *John Baptist*, and this is not to be expected or pretended, in an established Church: But when the state of a Church is wholy decayed, or interrupted, God doth extraordinarily stirre up, and endue with answerable gifts, some to restore the same. There are foure rules to be observed in the examining of such a Calling: The first is concerning the time and place whether it be there and then, where, and when, there is no use or possibility of lawfull ordinary calling; Secondly, concerning the life and Doctrine of such, that they bee in more than ordinary manner answerable to the Word; Thirdly, concerning their gifts, as Knowledge, Wisdome, Utterance, undauntable Courage, that these be manifestly extraordinary in them; Fourthly, for the successe, effect and continuance; that it bring an uncredible and unexpected blessing, in Reformation and Conversion; notwithstanding any opposition made by the whole world, and the Devill himself.

Joh. 5.30. Mat.7.20.

Where there in an extraordinary calling pretended, and not according to these Rules; it is to be accounted a deceit and wicked imposture, and such which pretend the same, to be of the number of those of whom *Paul* speaketh, *Rom.*16.18.

Use 1. Art thou i the Ministery, and not able, nor apt to teach? Then know that thou art no true lawfull minister, but an intruder and an usurper of that which belongs not unto thee. Know that God never sent thee, and that hee basely accounteth of thee, terming thee in his Word, a dumbe Dog. Know and remember that thou possessest the roome of a lawfull Minister, yet thou hast a heavy account to make at the Judgement seat of Christ. Let my counsell therefore be acceptable to thee, and let there bee an healing of thine error. Make conscience, and give over that function and office for the which thou art not fit, and unto the which God hath not called thee. Better is a dry morsell with the basest lawfull calling, and a good conscience, than the fattest benefice, and highest Calling in the Church, with the assured anger of God and Hell fire. Let no man plead for thee that thou art an honest, harmelesse, quiet man; For as an honest Cryer without a voice, an honest Messenger without legs, an honest Nurse without milke, so art thou; doing more hurt by thy silence, than thou canst doe good by thy example: in very deed thou art a murderer of soules, and

Esa. 56.10.

their

their bloud shall be required at thy hands, if thou repentest not.

Use 2. Art thou a man enabled with gifts; Presume not though into the Office of the Ministery, without the calling of the Church; as *Esay* goeth not till he be sent, and *Iohn* stayeth his preaching till the appoynted time, and our Saviour Christ, till he was baptized, &c.

Esa.6.6. Luk.1,80.

Use 3. Art thou enabled with gifts, & lawfully called? Look well to the Ministration thou hast received of the Lord, stir up the gift that is in thee, be diligent and faithfull, cast off all impediments, as too much worldlinesse, the practice of other Callings, as Physicke, Surgery, &c. for this Calling requireth a whole man, and who is sufficient for it? The reward of the faithfull is great; the punishment of the slothfull great also. Woe be to me if I preach not, saith *Paul*. Woe indeed, for if he that withdraweth the corne which is for the body, shall be curſed, than how much more, they which hold back the Manna of our soules, whereby we should be nourished to eternall life? Preach then, but not thy selfe, or thy owne devices, but the sincere Word of God. For as he which counterfeyteth the Kings coine is guilty of treason, so shalt thou be guilty if thou tendereſt to the people such Doctrines which have not the image, superscription, and stampe of the Spirit, according to the Word. And let thy life be an example to thy Flock, that they may reverence thee as well, when they see thee, as when they hear, if thou wouldeſt doe good, and have comfort of thy labours. For if thou preacheſt well, and liveſt ill, thou buildeſt with thy tongue, and pulleſt downe with thy hands. Call to mind that of the Apostle; Thou that preacheſt a man should not steal, commit adultery, be a drunkerd, and usurer, &c. wilt thou steale, commit adultery, be drunken, and practise usury? Thou causeſt the name of God, the Gospell of our Lord Jesus, and thy holy Calling to be blasphemed by thy evill life. And the Lord shall redeeme his glory, and the honour of his Gospell, and of his ordinance, by thy destruction, if thou repenteſt not.

1 Cor.9.16. Pro.11.26. Rom.2.21,22.

Use 4. Reverence the Ministry of the Word as the ordinance of God, and receive the Ministers in all love and respect for their works sake. For if thou reckoneſt of the Lawyer and Physician for thy goods and bodys sake, much more shouldſt thou of thy Ministers, for thy souls sake; unleſſe like an Epicure thou thinkeſt thou haſt no soul; or like a foole thou thinkeſt thy body and raiment to be more worth than thy soul. Receive also the Doctrine they deliver according to the Scriptures, not as the word of Man, but as it is indeed, the Word of the living God. Speak not evill of the Ministry of the Word, neither account it as a base or bootleſſe thing; For it is the Lords silver Trumpet to awake thee, that thou maiſt stand up from the dead and live; It is the holy Instrument of thy faith and converſion to God. If thou beeſt planted and grafted into Christ, it was by this; If thou beeſt to be planted, yea saved, it muſt be by this; For God hath pleased by the foolishneſſe of preaching, to save them which beleeve.

1 Thes.2,13. Rom.10.17. Psal.19.7. 1 Cor.4.12.

Quest. What are the Sacraments?

Ans. *The Sacraments are visible and outward signes and seales, instituted and ordained of God, whereby he confirmeth to the elect, the free promise of the Gospell, and also bindeth them to the performance of duty to himself.*

Rom.4.11. Gen.17.10.14.

Qu. How many Sacraments hath the Church of God now?

Answ. *Only two, Baptisme and the Supper of the Lord.*

1 Cor.11.23. 1 Cor.12.13. Act.2.38,41. Rom.4.11. Col.2.12. Rom.6.3,4,5. 1 Pet.3.21.

Question. What is Baptisme?

Answer. *It is a Sacrament of the new Testament, instituted by Christ, in the which the consecrated water representeth the bloud of Christ, sealing to all that are sprinkled therewith, into the name of the Father, the Son, and the Holy Ghost, the merits of Christ, remission of sinnes, and eternall life, and testifying our grafting into Christ, and regeneration with the repromission of our obedience.*

Explicati. God is the Author of Sacraments, and none can adde any to the Word but God; Now God added them to the Word, not that the Word was not sufficient without them, but for a help to our weakneſſe, that we might have as it were, lively pawnes before our eys, of those things which we hear with our eares (as even *Adam* had Sacraments in Paradise;) and these hee ordained to be Seals of the covenant of Grace, which was not needfull on Gods part, who is alwayes better than his Word; But it was needfull for us; to succour whose weakneſſe, (who in regard of our unworthineſſe, are prone to doubting) the Lord hath added them to give us greater assurance; even as a Seale to a writing makes it more Authenticall.

The Essentiall parts of a Sacrament, are either outward or inward; The outward hath the signe, with the Ceremony ordained, and the Word; As in Baptisme, the outward signe is water, the Ceremony is the sprinkling, the Word is the Word of Institution and Promise; *Baptize them, &c. Whosoever believeth and is baptized, shall be saved.* And the distinct pronouncing in the mother tongue of this forme; *I baptize thee in, or into the Name of the Father, and of the Son, and of the Holy Ghost.* The meaning whereof is thus much; That, (the name of the Father, Son, and Holy Ghost, being called upon) the person baptized, is through forgiveneſſe of sinnes, received into the favour of God, who is Father, Sonne, and Holy Ghost; and adopted, received, sealed, initiated, and consecrated, into the Proper Goods, Right, Family, Covenant, Grace, Worship, Religion, Faith, and Fellowship of the Father, Sonne, and Holy Ghost, God, one in essence, three in Persons, to live wholy according to his will.

Mat.28.19. Mar.16.16.

The inward matter is the thing signified; which is both the Bloud and Spirit of Christ, and our Incision, and Grafting, and Incorporation into him by the Holy Ghost, with al benefits following, As imputation of Christs Righteousnes, Remission of Sins, Adoption, Receiving into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthineſſe of the body, so the Bloud of Christ washeth away our Spirituall filthineſſe through the Spirit, which Spirit makes us fruitfull in good workes, and abateth our desires of earthly things; even as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and mysticall Union, of the Signe, and Things signified, by the bond of Faith, that for our assurance the work of the Spirit is often attributed to the Signe (as Baptisme regenerateth and saveth) because such

ſuch is the relation and union of the Signe, and the grace ſignified thereby, in regard of the truth of God, on the one ſide offering, and faith on the other ſide receiving, that whoſoever beleeveth, may as verily be aſſured of receiving the thing ſignified in his ſoule, as he is made partaker of the ſigne in his body.

Vſe. 1. In as much as the Sacraments are ſignifications, and Seales of ſuch excellent things; they are with all reverence to be handled and eſteemed, even as meanes which exhibite to us and confirme the beſt bleſſings of God: In regard therefore of their uſe by inſtitution, they are things unvaluable; though in regard of that which is ſubject to the Eye, they bee of little price.

Eſteeme them, not according to their outward value, but according to the bleſſing annexed in their lawfull uſe, and ſeeke more unto the gift, than the meanes or manner of giving; For God meaſureth our contempt or irreverence in the Sacraments, not according to the worth of the elements, but according to the benefit offered in and by them; As the thing wherein *Adam* tranſgreſſed was but an Apple, but the manner of ſinning, even in that Apple, was moſt hainous.

As therefore men eſteem of their Evidences, not according to the value of the Paper and wax, but according to their uſe; ſo we are to conſider of the Sacraments.

The Water in Baptiſme, and the Bread and Wine in the Lords Supper, are but ſmall matters; yet no Bread or Wine in the World, none, the moſt precious Water that is, or can bee diſtilled, though a drop were worth a Kingdome, may be compared unto theſe, but in the like uſe. *Admah* and *Pharphar*, Rivers of *Damaſcus*, fairer than *Jordan*, yet cannot cleanſe the leproſie: So there are many waters which comfort the heart; but none but this cleanſeth the ſoule and ſaveth it. Wherefore all Miniſters, Parents, and People, are reverently to carry themſelves in, or at the adminiſtration of the holy Sacrament of Baptiſme; and if they ſlightly reckon thereof (as in too many places is uſed) they are to be reproved, as hainouſly guilty before God.

Vſe 2. Thankfully receive the holy things of God, for the confirmation of the Faith: for though not in themſelves, yet by inſtitution they have ſingular vertue hereunto. I am perſwaded we often want comfort, becauſe we doe not wiſely uſe the Sacraments to their ends for the which they were appointed; wherefore, doubteſt thou, or wanteſt thou comfort? Remember thy Baptiſme, as *David*, when he went to fight againſt *Goliah*, incouraged himſelfe by his Circumciſion, and go with confidence to the Lords Table; the Lord will be preſent with his owne Ordinance, he is able to make them effectuall, and cannot faile by them to convey comfort and aſſurance to thee, if thou canſt doe him this honour, as to beleeve that hee is able, and true to fulfill his Word; For God is faithfull, and all his promiſes are ſure; and as *Bernard* ſaid, *Neither doth his word differ from his Meaning, becauſe he is all Truth, nor his Deed from his word, becauſe he is all Power and Strength, &c.*

Vſe 3. Art thou baptized? Then know, that thou art bound over to all manner of obedience to God, and to the continuall practice of Repentance, which if thou doſt not, thy Baptiſme is void. God promiſeth in Baptiſme to bee our God; but not ſo to bee, though wee live as wee liſt; but wee for our parts promiſe alſo, to renounce the Devill, the World, and the Fleſh, and to ſerve him. Keepe thou thy part, and be ſure, the Lord will not faile to keepe all his covenants on his part. But wholy breake thou thy promiſe, and thou ſhalt never taſte of the good bleſſings of God promiſed to thee. Rom. 2. 25, 26.

There is nothing more profitable than Baptiſme, yet it profited not *Simon Magus*, becauſe he wanted the inviſible waſhing of the Spirit; therefore if thou wouldeſt make the beſt profit of thy Baptiſme, walke then in holy obedience, and unfeignedly repent of thy ſins; yea, thou art bound unto it, even as a ſouldier by his preſt money, to ſerve in the wars; ſo thou by his holy marke and character, which thou haſt received of God, art bound to his ſervice.

Thou haſt ſolemnely before God, his holy Angels and Saints, proteſted as much, ſo as thou muſt needs be guilty of treacherous falſhood, if thou performeſt it not. Men thinke their words binde them to men; and *Herod* ſeemes to make conſcience of an unlawfull oath; make thou conſcience much more of thy oath to God, the breaking whereof bringeth upon thy ſoule an eternal guilt. Shalt thou by thy ſinnes blot out the ſtampe of God which thou haſt received? Shalt thou vow ſervice to God, and be the Devils ſlave? Haſt thou Gods marke in thy fore-head, and the Devils in thy heart and life? Doſt thou receive the badge of a Chriſtian, and liveſt like an Infidell? Thy Baptiſme ſhall not ſave thee, but condemne thee rather; for thy ſinnes are the greater, even as *Balthaſars* drunken feaſtings were the more abominable, for the abuſe of the holy veſſels: Even as the holy Water of triall was to the ſuſpected wife, if ſhee were faulty, mortall and deadly; but if not, it was a bleſſing: Even ſo the holy water of Baptiſme, to ſuch as keepe their promiſe in ſincerity, bringeth a bleſſing, when to ſuch as live prophanely, and feare not God, it is even a water of bitterneſſe unto death. Num. 5. 11.

Queſti. What is the Sacrament of the Lords Supper? Mat. 28. 26, 27, 28.

Anſ. *The Supper of the Lord, is a Sacrament of the New Teſtament, inſtituted by Chriſt, wherein by the taking and eating of the Bread bleſſed, and broken, and by drinking the Wine being bleſſed, is ſignified and ſealed to us the Communion of the body of Chriſt crucified, and his blood ſhed for us upon the Croſſe, for remiſſion of ſinnes; and that being incorporated into Chriſt by his Spirit, wee might live more and more ſtrengthned in aſſurance of eternall life.* Luke 22. 19, 20. 1 Cor. 10. 16. & 11. 24. 25.

Expli. The Supper of the Lord is that other honourable Seale of Gods Covenant in Chriſt, by whom it was inſtituted; wherein are, as in all Sacraments, two things, Firſt, the viſible element, or outward ſigne; Secondly, the Word. For as *Auguſtine* ſaith, The Word being added to the Element, makes a Sacrament. The Element or Signe is bread bleſſed, broken, diſtributed, and eaten; and the Wine bleſſed, diſtributed, and drunke of the Church, or company preſent. Both theſe are the outward Signes; which though they be two materially (as they ſay) yet in regard of the end and forme, they are but one. Our Saviour Chriſt intendeth the nouriture of the ſoule, by a ſimilitude of the bodies nourithment,

ment, which conſiſteth in bread and drinke.

The Word is the Promiſe added to the Signe in theſe words; *This is my body which is given for you; This is my Blood which, &c.* together with the commandement in theſe words, *Doe this, &c.* The Element doth repreſent the inviſible grace, of the which the Word ſpeaketh, and the Word declareth what the inviſible grace is, which is repreſented, and ſealed by the Element. The outward Signe then in this Sacrament, is the Bread and Wine, as I have ſpoken. The inward grace, is the body and blood of Chriſt, given and ſhed for our ſinnes; and the ſpirituall eating and drinking of them, whereby is ſignified our Union with Chriſt by faith, by the which we draw from his righteouſneſſe, joy and eternall life, according to an excellent Analogy in this Sacrament.

Now, theſe two, the Signe, and the thing ſignified, are united by the Word, in the lawfull uſe of this Sacrament; which Union is onely ſacramentall, and relative, whereby the ſigne is not changed into the thing ſignified, nor the thing ſignified contained in, under, or in the place of the ſigne; but by the ſigne, the thing ſignified is repreſented, offered, and ſealed in the lawful uſe to beleevers. For grace is not ſo tied to the Sacrament, that whoſoever partakes of the ſigne, ſhould alſo of the thing ſignified; or as none could partake of the thing ſignified, without the ſigne: For the unbelievers may have the Lords Bread in their mouthes, which never have *Chriſt* in their hearts: as Beleevers may taſte of the ſweetneſſe of the Lord in their ſoules, which (where it cannot bee had) partake not of the bread and wine, which are the outward ſignes.

Queſti. What is required that we may ſo partake of this Sacrament at the Lords Table, that wee may be partakers of the inward grace of the Sacrament.

1 Cor. 11.28. Anſ. *Whoſoever would come worthily to this Sacrament, and to his benefit, muſt firſt examine himſelfe, and ſo eate and drinke.*

Expli. To bee worthy, and to come worthily to the Lords Table, are two divers things; none are worthy of ſo great mercy, yet we come worthily, when we try our ſelves. Which triall is of our faith, and Repentance. Concerning Faith, firſt whether wee have a competent knowledge of the doctrine of the Sacrament, and why it was inſtituted; Secondly, whether wee believe the pardon of our ſinnes by *Jeſus Chriſt*. Concerning Repentance, whether wee have hereto, or do now unfeignedly repent of our ſinnes, purpoſing to leade a new life; Hee which comes to the Lords Table without Faith and Repentance, comes unworthily; and he which findes them in himſelfe, even in their beginning true, though ſmall and weake, comes worthily; for ſuch *Chriſt* invites.

Que. How often would you adviſe a Chriſtian to receive the holy Communion?

Mat. 9. 12. & 11.28 1 Cor. 11.25. Anſ. *So often as there is occaſion offered, and liberty granted lawfully to receive the ſame.*

Explic. Baptiſme is but once adminiſtred, as being the Sacrament of our new birth; even as we are but once borne. But as being borne, we often eate to be nouriſhed, and to grow: ſo wee are often to communicate and to come to the Lords Table; Firſt, that we may grow in Faith; Secondly, that we may have occaſion to ſtirre up our dulneſſe, both to conſider of, and to be thankfull for the death of *Chriſt*; Thirdly, that wee may teſtifie our remembrance of Chriſt; Fourthly, that we may keepe unity, and nouriſh charity; Fifthly, that wee may imitate the Apoſtolicall Church, who ſeldome came together without the Word, prayer, breaking of bread, and almes-giving. Neither will this holy Sacrament grow into contempt through the often uſe to the godly, as we ſee in the frequent uſe of the Word, and even of our daily bread. Act. 2.42.

Vſe. 1. Prepare thy ſelfe often to come to the Lords Table, if occaſion be fitly offered; that thou tempt not God by neglecting his ordinance appointed for the confirmation of thy faith: and that thou mayeſt performe his commandement, who ſaith; *Doe this often in remembrance of mee.* And, *That thou maieſt ſhew forth the Lords death till hee come.* Conſider then, is once or twice a yeere enough for thy diſcharge herein? Canſt thou ſo neglect the remembrance of his torments, who was bruiſed for thy ſinnes, and which bare thine iniquities: who hath delivered thee from hell, and purchaſed heaven for thee by his blood? Thy Saviour paſſing out of this world by a moſt bitter paſſion for thee, commends himſelfe to thee, and commands thee to remember him, and to teſtifie this, and thy thankfulneſſe for his death, to come often to his Table; How then doſt thou not ſhew thy ſelfe ungratefull, and forgetfull, which when occaſion is offered, churliſhly turneſt thy backe? &c.

Vſe 2. *He that eateth and drinketh unworthily, eateth and drinketh Judgement to himſelfe.* Beware therefore how thou preſumeſt to come to the Lords Table, without thy wedding garment, without preparation. Holy things require holy uſage; Firſt labour for faith, both to underſtand what the Myſtery is, that thou mayeſt diſcerne the Lords body, and alſo to receive the grace that is offered therein; which without faith thou receiveſt not. He that beleeveth, hath benefit unſpeakable by the ordinances of God: but without faith all is to us in vaine. Even as the evidences of another mans land are nothing available to me, but to the Landholder, they are of ſingular uſe: So the Sacraments are part of the evidences of a believers hope, and ſeale to him Gods favour; but to unbelievers they ſeale nothing, but their greater condemnation, if they repent not. Even as if an unlearned man open a Booke, hee ſeeth the letters, but is never the better, and cannot attaine the meaning; but a man that is learned, readeth, and is inſtructed: So an unbeleever ſeeth the Bread and Wine, and eateth the ſigne, but the beleever onely hath the benefit of the thing ſignified, through his Faith; For the ſpirituall grace is preſent, not to the ſigne but to the Perſon beleeving. Even as *Pharaoh* had a dreame, but not the interpretation; and as the Nobleman of *Samaria* ſaw the plenty, but taſted not of it; Even ſo unbeleevers, ignorants, unthankfull for the death of Chriſt, have the ſhell but not the kirnell, have that which goeth into the body, not that which bleſſeth the Soul. Firſt therefore get Faith.

Secondly, repent of thy ſinnes, having an unfeigned and ſtedfaſt purpoſe alwaies hereafter to live godlily. If thou commeſt with a hungring deſire of the righteouſneſſe of Chriſt, with a broken heart for that which is paſt, and with a holy

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purpoſe for the time to come, then thou art welcome to thy Saviour, and ſhalt without faile taſte of his ſweetneſſe; but if thou haſt been, and yet art, a Drunkard, a Blaſphemer, Uncleane, Proud, Covetous, Contentious, &c. and haſt not unfeignedly repented, or at leaſt doeſt not begin to repent; For this cauſe thou art guilty of the body and Bloud of Chriſt; being more fit to be at the meeting of Turks and Infidels, than of ſuch as profeſſe Jeſus Chriſt. Get therefore Repentance alſo; and teſtifie this thy Repentance not onely by a ſhew of ſorrow and ſobriety the day thou comeſt to the Lords Table, but all the dayes of thy life after. Many have I ſeen, which on that day have gone ſofily, ſpoken penitently, looked ſorrowfuly, behaved themſelves gravely, which within a day or two, have with the ſwine returned to the wallowing in the mire; and, with the dog to the vomit of their former evill courſes. But underſtand thou, that even as when a man hath eſcaped the danger of ſome great diſtemper of ſurfeit, it is not enough for him to keep a good dyet a day or two; So it is not a dayes obedience, or two, nor ſuch fits of devotion, which vaniſh as a flaſh of lightning, that will approve our faith, repentance, and profeſſion; but it is perſeverance in theſe holy duties, when the ſavour of the Sacrament remaines with us all the days of our life. Therefore even as *Daniel* was the fairer and better favoured by his dyet of pulſe: ſo it is required, and the Lord expects, that if thou eate and drink at his table, thou ſhouldeſt be the fairer by it, and the better reformed in thy converſation: And if thou beeſt notwithſtanding ilfavoured, that is, without knowledge, Faith, Repentance, Obedience, Patience, Temperance, Charity, &c. it is a manifeſt argument that thou haſt a foule and corrupted conſcience, that thou haſt received unworthily, and ſo art in danger of the wrath of God.

Queſtion You ſaid that ſome think Diſcipline to be a note of the Church; What is Diſcipline?

An. *It is the power in the Church, with the conſent and approbation of the Chriſtian Magiſtrate, where there is one, whereby by perſons fit and lawfully called, Conſtitutions are made, both for comlineſſe and order in the worſhip of God, and for the cenſuring of prophane livers.*

1 Cor. 5. 3. 4. & 14. 40.

Explication. Though a true Church may be without this power of Diſcipline, yet be well without it, it cannot; both that the Miniſtry of the holy things may with the greateſt reverence and profit be performed; and alſo that the Church may be holy, and a maintainer thereof. Firſt then, becauſe without order things cannot well proceed, or continue, and God is the God of order, we hold that the Church hath power to make Canons and Conſtitutions; but with a three-fold reſtraint. Firſt, that they be onely about matters Eccleſiaſticall; every man is to keep within the compaſſe of his calling. Secondly, that as concerning the worſhip of God, they be determinations of circumſtances, neceſſary and profitable, as concerning time, place, order, meetings, manner of reading Scriptures, &c. In all which, comlineſſe, order, edification of the Church, and avoiding of offence are to be reſpected; and ſuch determinations in their owne nature to remaine mutable, and to be altered, as the Magiſtrate ſhall ſee it make for the good of the Church. Thirdly, that if there be a Chriſtian Magiſtrate, they be with his conſent and authority: becauſe the authority of making & confirming laws concerning both the Civill and Eccleſiaſticall good of the Subjects, is principally in the chiefe civill Magiſtrate. This order being obſerved, that Eccleſiaſticall things, as diſpenſation of the Word and Sacraments, and execution of Diſcipline be handled, not by Lay perſons, but by Eccleſiaſticall perſons onely, by the authority of God and the Prince.

For the other part which concerneth Eccleſiaſticall cenſures, this is to be remembred, that properly they are not executed by mulcts, fines, bodily ſmart, impriſonment, death and ſuch like, which are proper to the power of civill Magiſtrates; but by admonition, reproofe, ſuſpenſion, and excommunication. The higheſt degree of Eccleſiaſticall cenſures, is excommunication, when notorious and ſtubborne offenders are caſt out of the Church, the parties deſerving this cenſure, being notoriouſly prophane, and there being extreme danger of offence, and of the infection of others by their ſociety. In the execution whereof, proceeding muſt be, as in the body, in the cutting off a member, which is, when no meanes will recover it, and leſt it ſhould procure decay to the whole body, then to cut it off, though it be with griefe.

Mat. 20. 25, 26. 1 Pet 5. 3.

Alſo excommunication is not abſolutely to be executed, but on the contumacy of the delinquent; for the party, as a loſt ſheep, is both carefull to be ſought up, and if he repent, to be with all rejoycing and love, received againe into the fellowſhip of the Church; for the end of excommunication muſt be, Firſt, that the holy things be not given to dogges. Secondly, that the Church may free her ſelfe from an evill fame, of ſuffering them which diſhonour God. Thirdly, leſt others be infected. Fourthly, that ſuch as offend may be aſhamed, and come to repentance, that their ſpirits may be ſaved in the day of the Lord.

Mat. 7. 6. 1 Cor. 5. 1 Cor. 5. 6. 2 Theſ. 3. 14. 1 Cor. 5. 5. 1 Cor 5. 4.

And this order of cenſuring offenders, and excommunication, ought to be perpetuall in the Church; becauſe the cauſes thereof are univerſall and perpetuall, which are thoſe foure before mentioned, together with the commandement of Chriſt; and *Paul* teſtifieth, that the inceſtuous perſon ought to be excommunicated in the name of Chriſt, that is, by his authority, and according to his commandement; yea, and this to be in force in all Churches, even which are under Chriſtian Magiſtrates; for otherwiſe doth the civill Magiſtrate puniſh, otherwiſe the Church. The Church aimeth at the repentance of the offender; the civill Megiſtrate at the execution of Juſtice. The Church proceedeth not to excomunication, where the delinquent repenteth and obeyeth. The civill Magiſtrate, notwithſtanding the repentance of the party, executeth the Law; as *Ioſhua*, nowithſtanding the confeſſion of *Achan*, cauſed him to be deſtroyed.

Ioſhua 7.

Uſe 1. All ſuch whom it concernes to deal in Eccleſiaſticall cenſures, ought to beware of filthy lucre, and faithfully diſcharge that which is commited unto them, and to cenſure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them

which offend, and the furthering of their owne accounts at the laſt day.

Uſe 2. Art thou prophane, a drunkard, a blaſphemer, an uſurer, a breaker of the Sabbath, &c. and deſerveſt thou to be ſtricken with the thunderbolt of excommunication, and yet ſcapeſt by thy purſe, or other wayes? yet know thou, whatſoever thou art, that although either through the corruption of them which execute the ſame Diſcipline, thou continueſt in the fellowſhip of the Church, yet in the account of the Lord, thou art excluded from all ſpirituall privileges of the Church, till thou repent, not being worthy to ſit among the dogs of the flock (as one may ſay) and the leſſe thou anſwereſt for here, through the ſilence of the lawes, the more thou haſt to anſwer before Jeſus Chriſt at the day of Judgment.

Qu. You ſeem to ſay, that where there is a Chriſtian civill Magiſtrate, there the Church ought to expect his conſent, and by his authority make Conſtitutions, and Canons; Do you then think that the Clergy, or Church-men, are ſubject to the civill Magiſtrate?

Anſ. *Yes verily doe I; and ſo God plainely teacheth in his word*; Let every ſoule be ſubject, &c. whether Apoſtle, Prophet, or Biſhop.

Rom. 13. 1. Tit 3. 1. 1 Pet. 2. 13, 14, 15.

Q. What is the civil Magiſtracy, or Government?

Rom. 13. 4. Pro. 8. 15. Dan. 2. 21. Iohn 19. 11.

Anſwer. *It is an ordinance of God for the good of men, whereby they are governed by good lawes, both divine and humane, that publicke peace may be preſerved, the good maintained, the evill puniſhed, the worſhip and glory of God ſet forth.*

Q. What is the office of the civill Magiſtrate?

Deu. 17. 18, 19. 2 Chr. 19. 6.

Anſwer. *The office of the ſupreme Magiſtrate is to keepe and maintain both the Tables of the Morall Law, and to miniſter right judgement and juſtice to his ſubjects.*

Q. What is the power of the ſuperior Magiſtrate?

Anſwer. *In things divine, it is limited by the word; but in humane things and civill, it is wonderfull large; as namely, to command all his ſubjects in matters concerning the publicke good of all, or the private good of ſome. To compell all orders Eccleſiaſticall or Civill, to doe their duties, and to puniſh the ſtubborne; To command the bodyes and goods of his ſubjects in matters lawfull; To exact Tribute, Cuſtome, Subſidies, Taxes, Tenthes, &c. for the maintaining of his honour and magnificence, and for the bearing of the publick charge. To make and confirme lawes for the civill policy of his Juriſdiction, and to define all matters and cauſes by the ſame. And in a word, the Civill ſupreme Magiſtrate is in all cauſes, and over all perſons, as well Eccleſiaſticall as Civill, ſupreme Governour, next under Chriſt; as alſo in the examples of the good Kings of Judah appeareth.*

Iob 34 18. Eccl 8. 3, 4. Dan. 5. 19.

Qu. What is the duty of the ſubjects?

1 Sam. 15. 14. 1 Pet. 2. 18. Rom. 13. 1. Tit. 3 1.

Anſw. *The duty of ſubjects may be referred to theſe heads, Firſt, Reverence. Secondly, Obedience. Thirdly, Piety. Fourthly, Faithfulneſſe. Fifthly, Thankfulnes.*

Explica. One of the greateſt bleſſings which God hath given to men, is order and government, without which, through confuſion, all things would ſoon come to ruine: For as a Ship without a Pilot; ſo is a Company, or Society of men, without a King, or other lawfull Magiſtrate; Therefore it was well ſaid of *Tacitus*, That is is better to have an evill Prince than none. And of Saint *Chryſoſtome*, It is better to have a Tyrant, than no Governour; And the Scripture maketh mention, that the ſtate of the people of Iſrael was never worſe (while they were a free people) than when they were without continuall Governours: Yea, Nature, even in reaſonleſſe and bruit creatures, acknowledges order and Government, as in Bees, &c. This great benefit came from the Lord, as all other good things.

Rom. 13. 6. 1 Tim. 2. 1.

The prime care of the Soveraigne Magiſtrate muſt be to maintaine the firſt Table of the Law; Kiſſing the Sonne, and doing homage unto Chriſt; and therefore to maintaine the true worſhip of God, and to forbid, and utterly to extirpate the contrary; And yet this ſo to be underſtood, that through the neceſſity of dangerous times, he may ſuffer ſuch as are ſuperſtitious, and doe erre, that ſome Common-wealth and Religion may be had, rather than none at all. It belongs to the Prince, to ſee that the true Doctrine be taught; but to adminiſter the ſame, and teach it in publick, it belongs to Miniſters and Eccleſiaſticall perſons. It belongs to his authority to appoint ordinary judgements Eccleſiaſticall, to maintaine Schooles, Vniverſities, &c. whereby fit Biſhops and Miniſters may be ſet over the flock of Chriſt, and to make laws, whereby ſuch Paſtors and Teachers may be directed, corrected, ſuſpended, deprived, as matters ſhall require. It is his Authority which may call and moderate Provinciall, Nationall, Generall Synods, appoint Faſts, &c. yea, he ought to puniſh Hereticks, Idolaters, Blaſphemers, &c. as well as Murtherers, Theeves, &c. and to do all things which may further the Spirituall good of his ſubjects, and to take away the contrary; *For he beareth not the Sword in vaine.* So *Moſes* appointed the worſhip of God, and preſcribed it to *Aaron*. *David* diſpoſed the Miniſtery of the Tabernacle, called a Convocation, or Synod for the bringing of the Arke. *Salomon* dedicated the Temple, depoſed *Abiathar*. *Iehoſhaphat* commanded the Prieſts and Elders to viſit the Churches, and to reſtore the worſhip of God. As alſo did other good Kings of *Judah*, as appeareth in their Stories, which they did not onely of Piety, but even of office: So alſo have Chriſtian Emperours called Councils, moderated Controverſies of Religion, advanced good Biſhops, repreſſed bad, and made laws concerning Biſhops, Miniſters, and holy things, for the welfare of the Church, and the glory of God. For the Magiſtrate is the Father of the Common-wealth; yea *Eſay* ſaith, That *Kings and Queenes are nurſing Fathers and Mothers of the Church*. *Conſtantine* the Great ſaid, *that the Biſhops were Over-ſeers in the Church, and he a Biſhop or Over-ſeer out of the Church.*

Rom. 13. 2. Eſay. 49. 23.

For the Duety, or Office of the chiefe Magiſtrate, in the maintaining the ſecond Table, I need not ſay any thing, for none is ſo ignorant, as not to know, that the procuring of the civill good of men belongs to the Supreme Governor.

For the power of Magiſtrates, ſee the Scriptures, in the Anſwer unto the Queſtion, and for this they are called Gods, the Sonnes of the moſt High, not by Nature, but by Office and Dignity; being the Images of God, and his deputies Royall on earth; the Miniſters alſo of God, &c. whoſe Power it is better, and fitter for ſubjects to feare and obey, than to diſpute or determine.

Eccl. 8. 3, 4.

Concerning the durys of ſubjects; The firſt is, *Reverence*, which is a godly ſubjection in Heart, Word, and Deed; thinking and judging honorably

honourably of the Magiſtrate, even of the loweſt: Looking not to his perſon, whether good or bad, but the Perſon he repreſenteth, which is
Exod.22.28. Act.23.5. 1 Reg.1.23, 34. God. Speaking reverently, uſing all lowly geſtures: Yea this requires, that Subjects interpret the ſayings and doings of the Magiſtrate to the beſt, and to conceale and cover their faults, giving fear to whom feare, and honour to whom honour belongeth.

Eccleſ 8.2. Mat.22.21. 1 Pet.2.13,14 The ſecond Duty is *Obedience*, to be performed by all perſons, and all things poſſible (the contrary whereof God commandeth not) though hard and unequall, not examining what it is which is commanded, but being content with this, that it is commanded: And this obedience muſt be to all Governours, to the King as Superiour, and to the reſt appointed by him, and to theſe, whether Chriſtian or Heathen, good or bad, merciſull or cruell; for there is no power but of God.

Rom.13.1. 1 Tim.2.1. Ier.29.7. The third is *Piety*, that ſubjects pray for their Governours; yea, though they were Infidels, or wicked: Thus did *Daniell*. Thus did the ancient Chriſtians for the Heathen Emperours, for their long life and ſafety, for their Iſſue and Offſpring, for their quiet government: that their Counſell might bee wiſe and faithfull, their armies victorious, their People loyall, &c.

The Fourth is *Faithfulneſſe*, which requireth that ſubjects be quiet and peaceable, and true hearted in all Loyall Allegeance; that they bee not Traiterous or Seditious, raiſing, or conſenting to Tumults, Inſurrections, Mutinies, &c. but that they reveale ſuch things ſpeedily, and that what they can, by all good, poſſible, and lawfull meanes, they doe defend and keep ſafe, the health, life, perſon, cauſe, crowne, dignity, and family of the ſupreme Magiſtrate, againſt all oppoſites whatſoever; yea, with the loſſe of their own beſt blood; for if we muſt lay down our lives for our Brethren, much more for our fathers.

The fifth is *Thankfulneſſe*, which is a ready and cheerefull love, which is to bee ſhewed in a willing paying of tribute, and bearing ſuch charges as are impoſed by the King or ſuperiour Magiſtrates: inaſmuch as the treaſure of the King is the ſinew of the Common-wealth, and becauſe he watcheth and careth for all, and defends all: ſo *Joſeph* and *Mary* travell willingly to be taxed;
Rom.13.6,7. Mat.17.27. yea, our Saviour *Chriſt* and *Peter* pay tribute; none are exempt, for if *Chriſt* and *Peter*, then why not their ſucceſſours? And all theſe things, ſubjects are to doe chearefully and willingly, even to wicked Princes, not onely for feare, but for conſcience towards God, who accounts himſelfe neglected, reſiſted, and oppoſed, when his deputies are reſiſted, oppoſed, or neglected.

1 Pet.2.18. Rom 13.5. Rom. 13, *Uſe* 1. Firſt, it is the duty of Miniſters, well to inſtruct and to put their hearers in remembrance of theſe things, that they may know their duty to their governours, and performe allegeance accordingly, wherein is a great part of the welfare of the Common-wealth.

Uſe 2. Hence it appeareth that the Pope with his limbs are the great Rebels of the world; for not onely pulling their necks, as Eccleſiaſticall
Tit. 3.1. perſons, from the yoak of the Emperour and their Souveraignes, but ſpecially ſeeking to over-rule, depoſe, and deſtroy the Kings, and kingdomes of the earth.

Uſe 3. Learne thy duty. Thy calling is to bee ſubject. Pray for the proſperity of the King, his Children, and Dominions; Speake not evil; but reverence in word and deed the chiefe and all Under-magiſtrates; yea, thinke not an evill thought: Beware of Sedition, by the example of *Corah*, *Abſalom*, *Sheba*, &c. Obey for conſci- Iude 8. ence. Quarrell not, neither murmure at their Eccl.10. 20. commandement, though unequall and hard, it &c. not impious to be done; Pay all Subſidies, taxes, cuſtomes, &c. and patiently, yea though it goe hard with thee, and thine, and thou be feigne to borrow it. Do it of conſcience, and thou ſhalt be the more bleſſed in thy ſubſtance. Remember, Chriſt had it not when it was due, and hee willingly paid; and ſurely, if we muſt willingly pay to a heathen, much more to a Chriſtian, religious, merciſull and renowned King: Draw not thy necke out of the yoke, and being able, go not about to be eaſed of that which is thy duty in conſcience to pay. It is no part of a good ſubject, or of one that loveth his Prince or Commonwealth, to ſeeke to bee free, or to be eaſed above his Equals in a common burthen, the benefit whereof comes to himſelfe. It is a thing too much practiſed in theſe daies, to the great hinderance and dammage of the Kings excellent Majeſty, the Countrey, and many particular men.

Uſe 4. Praiſe God for eſtabliſhing ſo worthy, religious, peaceable, learned, and famous a King over us; through whom we enjoy peace, liberty, plenty, hope of ſucceſſion, and the ſweet comfort of our ſoules, the holy Goſpel. And let all true hearted ſubjects pray for the ſafety and preſervation of the perſon, life, crowne, and dignity of our moſt gracious King *Charles*, by the grace of God, King of great Britaine, *France*, and *Ireland*, Defender of the Faith, &c. and in all cauſes, and over all Perſons, as well Eccleſiaſticall as Civill, within theſe his Dominions, next and immediately under Jeſus Chriſt Supreame Governour, who is the very breath of our noſtrils: that God would bleſſe our moſt vertuous Queen *Mary*, his wife; our hopefull Prince *Charles*; and alſo the Lady *Mary* her Highneſſe, now lately borne: That God would direct with wiſdom and piety, all the Honourable of his Majeſties Privy Councell, bleſſe all the Reverend Fathers of the Church; that he would endue all the Nobles and Gentry of the Kings Dominions, with fortitude, courage, and loyalty; and all the grave and Honourable Judges, right worſhipfull Juſtices, and other inferiour Magiſtrates, with the knowledge and conſcience of Equity, Juſtice, and Right; all the Miniſters of the Word, with abilitie of gifts, and conſcionable care, and diligence in the Lords harveſt; and all the Commons with peaceable, loyall, and religious mindes and affections; that God would hold backe the judgements wee have deſerved; and continue and iucreaſe upon us and our poſterity his undeſerved mercies, bodily and ſpirituall, to his owne glory, and the temporall and eternall comfort of us all, through our Princely Saviour Jeſus Chriſt. Amen. So be it.

Now, unto the King everlaſting, immortall, inviſible, unto God onely wiſe, bee honour and glory for ever and ever. Amen. 1 Tim.1.17.

FINIS.